THE

CRITICAL REVIEW.

APRIL, 1801.

ART. I. PIĒN *Of lateral*
HŌE *Lines,*
YE *an Interpretation.*

Or, an Explanation of the Elementary Characters of the Chinese; with an Analysis of their ancient Symbols and Hieroglyphics. By Joseph Hager, D. D. Folio. 2l. 2s. Boards. Phillips. 1801.

DR. HAGER, having in the course of last year circulated proposals for printing a dictionary of the Chinese characters and language, with a view to throw light on the subject, has been prevailed upon by his friends to offer to the public this preliminary volume; which, whether regarded as new, curious, or splendid, is highly entitled to attention. Its typographical excellence entitles it to no small degree of praise, whilst the beauty of the Chinese characters it exhibits, and the exquisite fabric of the paper, place it far beyond all competition with every other work of the kind: indeed, properly speaking, no work of the kind hath hitherto appeared.

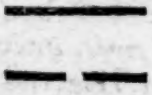
The learned author begins his preface by observing that, whilst the Phenician, Etruscan, and Egyptian alphabets; the Runic, Celtiberic, and Parsi characters, as well as the Indian and North-American hieroglyphics, have excited no inconsiderable portion of curiosity and research, it appears singular that the written language of the Chinese should have been so long passed over, or excluded as an object of general attention, notwithstanding that, since the publications of Bayer and Fourmont, early in the past century, the history, philosophy, astronomy, and other sciences of the Chinese, have been considered and elucidated on various occasions. Nor does the doctor regard what has been inserted in the French Encyclopedia as amounting to an exception; for though, amongst other alphabets, Chinese characters occur, no explanations are subjoined; and, in fact, they serve for no more than a specimen of the manner of writing.

The comprehensive knowledge of Chinese literature which De Guignes possessed well enabled him to supply the defect; but, if a few casual elucidations in the Memoirs of the Academy of Inscriptions be excepted, nothing of his, accompanied by the original characters, has ever appeared; and as to the two learned

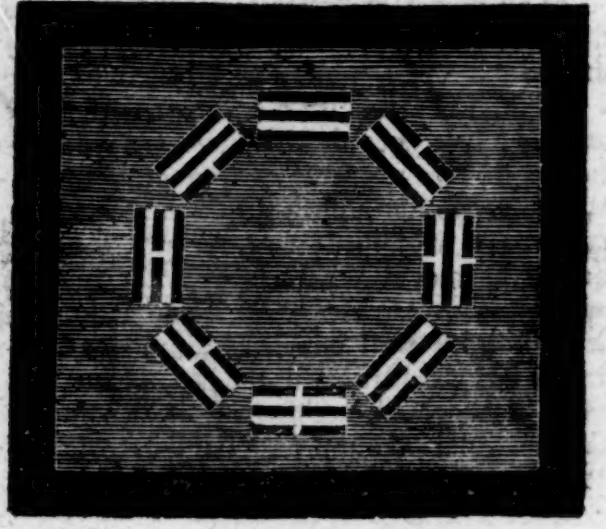
jesuits Amiot and Cibot,—though the former transmitted various examples of Chinese characters in his Lettre de Pekin sur le Génie de la Langue Chinoise,—neither have furnished the necessary rules for reading, nor applying the significations of the primary characters when grouped together in compounds. The defects of Bayer's work, and the tediousness of Fourmont's (besides its being written in Latin) are motives alleged by Dr. Hager for the publication before us:

'I therefore thought it not inexpedient to renew the study of characters thus greatly neglected, and so much the rather, after having amassed abundant materials for a Chinese dictionary, which, if God grant me life, I propose to publish, and which this volume is intended to precede.' P. iv.

The introduction to these elementary characters affords proof of the most comprehensive research. Their invention is attributed to the first Chinese emperor Fohi, whom they consider as the author of writing, and before whose time *knotted cords* were used, as they were amongst the Peruvians. The first characters were two horizontal lines, one *entire*, the other *divided*,



applied to signify *perfect* and *imperfect*—*heaven* and *earth*—the *male* and *female*, to whom, as to Osiris and Isis in Egypt, all nature was to be referred. These lines combined in eight different trigrams constitute the celebrated *Kua*, or eight elements, *four male* and *four female*; a doctrine corresponding to what Iamblichus relates of the Egyptians, and what Seneca notices in his Natural Questions.—If, however, instead of instancing from De Guignes a similarity which is obviously the result of the mystical figments of later ages, Dr. Hager had been less rapid in his transition from Fohi to philosophers of so modern a date, he might have found in the *Kua*, here annexed,



a commemorative record of the renovation of the human race by the eight persons saved from the deluge. Evidence without end has been brought to point out from Chinese traditions the identity of *Fohi* with *Noah;* and the established mode of representing Fohi amongst the Chinese is as rising from a vast water-lily out of a boundless flood, holding forth on a tablet the *Kua*, and pointing to it with a writing reed or pencil*. Nor is this in the least inconsistent with the doctor's explanation; for if the two lines, as before mentioned, symbolise the two sexes, the third may signify on the same principle the descendant from them, who was the first offspring of each pair born after the deluge for the renewal of the human kind. On this ground it is highly probable that the *Kua* is not only, as Amiot supposes, of higher antiquity than any invention of *Hermes*, but than of every existing record.

'These form the text of the first and most ancient classic book amongst the Chinese, well known to Europe under the name of 經易 *Ye-King;* and, being supposed to contain in a few lines the most sublime truths, are to this day consulted in every important undertaking, and employed for purposes of divination.'

The use of *knotted cords*, antecedent to the invention of writing, is considered by Dr. Hager as having still left its traces in the 書洛 *Lo-xu*, or the figure that appeared on the back of the mystic *tortoise*, which exhibits *heaven* and *earth*, *perfect* and *imperfect*, by even and odd numbers in different combinations:—but as the learned doctor admits that both the Chinese astronomers, and the Japanese their disciples, represent the constellations, not by animal figures like the Egyptians, &c. but in a manner that resembles knotted cords, the Great Bear, for instance, thus:

it seems to us more probable that this mode referred rather to the number of stars so tied, knotted, and grouped. Hence then, as also in respect to the *Kua*, the earliest writing amongst the Chinese seems to have been secondary to, or the result of, the

* See Mémoires de Mission.

notation of numbers; and this is further confirmed by what immediately follows, the doctor deducing the Chinese abacus, or *arithmetical instrument*, from the use of the knotted cords, or beads sliding on pack-thread, to which their only coin, strung by tens or multiples of tens, succeeded as counters.

What Dr. Hager hath observed on the correspondence of the Roman abacus to the Chinese, and the numerical signs of both, is uncommonly ingenious and striking. We will here insert them.

I II III

and as the Chinese numbers are formed horizontally, whilst those of the Romans are perpendicular, so the same analogy takes place in the characters for *ten*, viz. X and :

Whence,

corrrespond to XI XII XIII;

as do

to XX XXX XXXX:

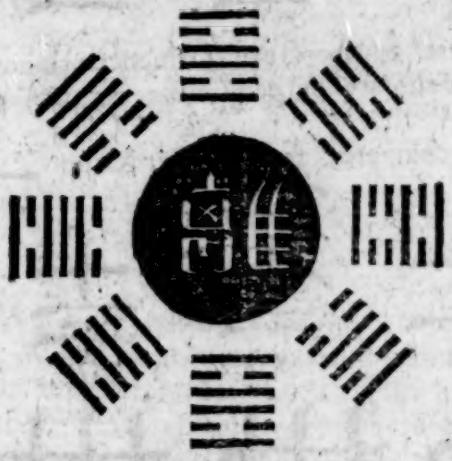
And as the Roman X is made up of $\frac{V}{\Lambda}$ or twice *five*, so the Chinese character for *five* intimates that the *ten* is divided by *two*.

'But what,' adds Dr. Hager, 'is more singular, and seems scarcely to be a mere accident, is, that the three chief Roman cyphers, I, V, X, or *one*, *five*, and *ten*, are denoted in Chinese by the same sounds.'

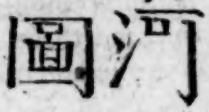
For the doctor's account of this agreement, and the correspondence of the numerical and musical system of Pythagoras with those of the Chinese;—the similarity between the game of Greeks supposed to have been invented before the siege of Troy, and the Chinese chess; in proof of which Mr. Christie's very curious treatise on the subject, now in the press, is cited;—the same division of the zodiac amongst the Chinese, Greeks, and Romans; the same number and order of the planets; their appli-

cation to the same days of the week as amongst the Romans, &c. —we must refer our readers to the book itself; as also for what relates to the subject of religion.

Subsequent to the *trigrams* of *Fohi*, which Amiot concurs with us in carrying back to the deluge, *Xin-nung*, next in succession, is said to have invented sixty-four *hexagrams*, of which we give one as a specimen:



'Each of these figures explains one of the eight *trigrams*, and the modern character in the centre of each ascertains to which it belongs. These hexagrams are held to comprise the whole circle of human knowledge, and, together with the trigrams, are to be considered as the most ancient symbols and hieroglyphics of the Chinese.' P. xx.

On these subjects, however, the Chinese are by no means unanimous, some maintaining that the *Lo-xu* on the back of the tortoise appeared first to *Ta-yu*, first emperor of the dynasty of *Hia*, whilst the  *Ho-tu* only was revealed to *Fohi*, and is said to have appeared to him on the body of a dragon ascending from a river. Dr. Hager no doubt would have been highly gratified with the sight of this very figure (having on its back the *Ho-tu*, nearly as given at the close of this dissertation) amongst the curious bronzes in lord Besborough's collection, recently purchased by Mr. Bradshaw Cavendish.

Of the most ancient characters, next to the symbolic lines, *Kien-lung*, the late emperor, published a monument, comprising all he could collect from medals, seals, vases, stones, and sepulchral edifices, which amounted to thirty-two different kinds, exemplified in a poem of his own composing, of which a copy, sent from China, may be seen in the national library at Paris; but for the names and discriminating principles of these characters the reader must consult this work of Dr. Hager, who,

after numerous elucidations of different classes, proceeds to consider them as derived from symbols, and points out various examples in proof, one of which we subjoin:

'The modern character 天 *Tien*, heaven, seems no longer to import either a physical or symbolic representation of the object; but if we consult the Chinese dictionaries under this character, and consider its variations, the progress of them may be gradually traced. It was first represented by three lines, thus

obviously to intimate that the Chinese, like the Chaldeans*, admitted three heavens, the *planetary*, *sidereal*, and *empirical*; a notion unascertained till the time of St. Paul, who relates that he was *caught up to the third heaven:* 2 Cor. xii. 2. And here it deserves to be noticed, that also in the trigrams of *Fohi* heaven is represented by the *three* uppermost unbroken lines in the *Kua*. In after times, however, these three lines assumed the forms which follow 𠀆 𠀇 𠀈 𠀉 and several others, till at length they descended to this 夫.' P. xxxiv.

Having given different specimens with explanatory references, Dr. Hager proceeds to illustrate some in

Ta 大 Ta-

yu 禹 yu's

pi 碑 inscription

ming 銘 engraved;

'* Bailly Hist. de l'Astron. anc. i. p. 390.'

the whole of which, transcribed from a rock near the source of the *Hoang-ho*, or *Yellow River*, is inserted to gratify the curious in Paleography, the missionaries at Pekin having no copy of it, from the Japanese Encyclopedia, with which the doctor was favoured by Mr. Titsingh in London, it being a monument more ancient perhaps than the Arundelian marbles or the characters of Persepolis.

Dr. Hager proceeds to the question started some years ago, Whether the Chinese characters resembled the hieroglyphics of the Egyptians?—an opinion which Kircher had entertained, and after him Mairan, who was answered by Father Parennin.

The reviver of this paradox (as it is styled by Dr. Hager) was the late Mr. Needham, who fancied that the characters on a bust of Isis in the king of Sardinia's collection were really Chinese. Mistaken, however, as Mr. Needham might have been, in the ground of his opinion, we confess that the doctor appears to us too precipitate in terming Kircher's supposed resemblance a *paradox;* for the doctor not only admits that De Guignes, who was certainly a competent judge, himself undertook to evince a relation between the real Egyptian characters and the Chinese, 'but actually composed a work to show that each of the 214 Chinese *keys*, or elements, corresponded to Egyptian hieroglyphics; that they were of the same shape and signification; and consequently were identified.' Now what does Dr. Hager oppose? Why, that because this work hath never appeared, and its author is no more, therefore it is inconclusive and unfounded:—*de non apparentibus, et non existentibus, idem est.*

What Amiot hath replied to the queries of the Royal Society, and Cibot, in his Essay on the Chinese characters, (Mém. des Miss. de Peking, tom. ix. p. 338, &c.) we cannot allow to be so full a refutation of the position itself, as our author supposes; for whoever will consult the characters annexed to Amiot's letter, published at Brussels by Needham, or the same plates in the LIXth volume of the Philosophical Transactions, must perceive (not so much indeed from Tab. XXVIII, XXIX, XXX, XXXI, which are given for the purpose, as from others that follow) instances of agreement in hieroglyphics, where not only the natural archetype of the principal figure was common to both countries, but also in conventive and arbitrary adjuncts;—a circumstance which strongly implies intercourse at least, if not a common origin. Such comparison then will not, we think, show the hypothesis to be groundless, because the Chinese characters contained in *this work* should not occur in the Egyptian hieroglyphics given by Niebuhr; for neither doth this work, nor Niebuhr's, give the whole of either. That the *river-horse*, *crocodile*, *ibis*, and *ichneumon*, animals of Egypt, are not to be found amongst the Chinese characters, we admit; but, in respect to the

lotus, *papyrus*, &c. there is more than ground for the contrary assertion; and as to the figures of men with heads of birds, dogs, &c. or of birds with human heads, these are not to be considered as simply characters of writing, but, on the contrary, picturesque groups, brought together to typify an allegorical system of physics and religion. Between the small and more abstract characters, surrounding these large symbolic figures, and some of the Chinese, a few resemblances are conceded; but this, Dr. Hager says, proves as little as a few words common to two languages would prove them be one. Yet, admitting it to prove no more, it proves at least so much,—and therefore some affinity: but, allowing these symbols to be altogether arbitrary, and representative of no ordinary forms in nature, the presumption of agreement has considerable weight.

Dr. Hager next sets himself to disprove, in opposition to Raspe, a resemblance between the Chinese and Persepolitan characters, in which, having interspersed some curious remarks, he thus reverts to the former subject:—'As to the Persepolitan characters, as well as the Egyptian hieroglyphics, if a comparison should be instituted, it ought to be directed to the *ancient characters* of the Chinese, and, accordingly, it is to those styled 文古 *Ku-ven*, we are referred; but as those of this class were images only, or representations of forms, and but few comparatively remain, the comparison, Dr. Hager affirms, should be transferred to the next most ancient inscriptions. Here, however, hesitating to join issue, we revert to our former position,—that though natural objects common to all countries must be resemblant in their representations, and consequently imply no inference of intercommunity amongst different nations similarly representing them, yet where such forms occur as are in themselves not natural, but altogether arbitrary and conventive, there, intercourse is plainly concluded.

Denying any congruity between the Mexican hieroglyphics and the Chinese, as also between the latter and the rude figures of North-east Asia, the doctor goes on to point out the next class of characters, which succeed the *Kuven*, commonly called

篆字 *Chuen-tsu*,

which still are retained in inscriptions, titles, seals, &c. Thus a treatise in the British Museum on Chinese philosophy hath the following annexed,

je *king*

kiang *yen*

to show authoritatively that the doctrine which the work contains corresponds with the theses and decisions of the hall, where literary subjects are discussed in the emperor's presence.

The *Chuen-tsu* class of characters was in use at the time of *Kong-fu-tsu*, or the celebrated *Confucius*; and, whilst they differ not essentially from those in general application, have a better and more regular form. Of the latter kind, styled, not improperly by bishop Warburton, the running hand of hieroglyphics, it hath been said the number exceeds 80,000; but it should be observed that far the greater part are synonymous, as is evident from Parennin, who communicated to Mairan the word *age* in a hundred different characters; and, thus, *happiness* may be traced into as many forms in expressing the general wish of it. Different sects have their own characters; and that of *Fo* alone is said to have introduced 26,430; 'so that,' as Dr. Hager observes, 'when a proper allowance is made, it will be found that about 10,000 are sufficient for reading the best books of each dynasty:' consonant to which is the adage,—that he who knows this number is qualified for the degree of bachelor.

Numerous as the Chinese characters are, their words are surprisingly few: Bayer makes them no more than 318, of which he has given a list; but Dr. Hager reckons 400 [afterwards 350]. From their paucity, and all being *monosyllabic*, Webb was induced to contend that the Chinese was the *primitive* language. To remedy the inconvenience of their being so few, accents have been applied to diversify them by tones. These discriminations, invented by Father Pantoja, one of the first missionaries to China, are here explained, as being not only essential to the pronunciation of the language, but also for finding out the im-

port of each word in the dictionary. The tones represented by musical notes Dr. Hager thus ingeniously determines:

'FŪ, 夫 *a husband.*

In the first tone — the sound is fixed and the same, viz. is carried on in one continued length, in the manner of a *minum;* for example,

'FÛ, 扶 *to help.*

In the second tone ^ the sound is lower, and seems to run with rapidity, and almost insensibly, through all the intermediate notes, down to the octave below, thus,

'FÙ, 府 *a town.*

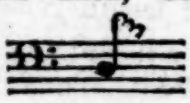
In the third tone \ the voice seems to begin from the larger fourth above the first, descending to it with velocity, and running also with rapidity through the intermediate notes, thus,

'FÚ, 父 *father.*

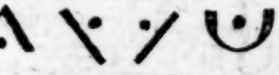
In the fourth tone / the sound ascends to about the large fourth, and seems to be opposite to the third tone before described, thus,

'FŬ, 福 *to conceal.*

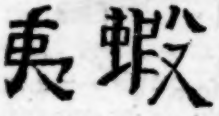
The fifth tone ∪ being the shortest of all, admits of no vibration, and is a quick sound, dull and thick, being neither high nor low, thus,



'These five tones again are called either *simple*, with a *point*, or

with an *aspirate;* or else, at the same time, *pointed and aspirated.* In these four variations all the words of the Chinese language, expressed in the European manner, are included. Pointed tones have the same accents, with the addition of a point, thus,  The intent of these is to show, that the words ending in *e* have a middle sound between *e* and *i;* those ending in *o* a middle sound between *o* and *u;* and those ending in *u* a sound like the French *u*. The guttural tone is expressed by the *spiritus asper* of the Greeks over the vowel: for example, CA TIEN, *a field*, as though it were T-HIEN.' P. li.

Hence Dr. Hager proceeds to consider how far the similar distinctions are, or are not, applicable to other languages; and particularly to that of the Japanese, which, though expressed by Chinese characters in *writing*, differs essentially when *spoken*, not only from being much more copious and polysyllabic, but also as that, whilst the Chinese is destitute of declensions, conjugations, and tenses, the Japanese resembles the Greek, Latin, or languages in common; and the order of its construction ends where that of the Chinese commences.

Having noticed other properties of Chinese characters,—such as being written both *perpendicularly* and *horizontally*, and though the same in form, yet totally different when pronounced from the language of other nations, besides the Japanese, who, instead of expressing  *Hia-y*, with the Chinese, call the island so styled *Yes-so*,—Dr. Hager introduces some pertinent remarks in support of those who have proposed the Chinese for an *universal character*, instancing in their favour what happened since lord Macartney's embassy to China at *Pulo Condore*, where, though the allegorical language was utterly unintelligible, the impediment to conversation was removed by writing,—the Chinese characters having an equal advantage with the Arabic numbers, which, though differently named in different languages, convey the same meaning wherever they are known.

Adverting to the different modes of writing in Japan and other countries, and interspersing his remarks with pertinent illustrations, the doctor at length comes to the elements comprised in this work. In tracing their history, he presents a variety of examples applicable to their use, from which we might select many striking particulars. These observations are followed by the keys themselves, under the title of

'ÚLH TWO
PĚ HUNDRED
XĚ TEN } and
SÚ FOUR } FOURTEEN
PÚ TRIBUNALS, { ELE-MENTS.'

The elements are subdivided into sections; the first of which contains those of *one stroke* or *line*, amounting to *six characters*; the second, of two strokes, *twenty-three*; the third, *twenty-one* of three strokes each; the fourth, *thirty-four characters* of four strokes; the fifth, of five strokes, *twenty-three characters*; the sixth, *twenty-nine* of six strokes; the seventh, *twenty characters* of seven strokes; the eighth, *nine* of eight strokes; the ninth, *eleven characters* of nine strokes; the tenth, of ten strokes, *eight characters*; the eleventh, *six characters* of eleven strokes; the twelfth, *four characters* of twelve strokes; the thirteenth hath, of as many strokes, *four characters*; the fourteenth, *two characters* of fourteen strokes; the fifteenth, *one* of fifteen strokes; the sixteenth, *two* of sixteen strokes; and the seventeenth, *one* of the same number. These several sections, thus distinguished, explained, and applied, are followed by a table, which exhibits forty Chinese characters, the elements of which are of difficult research; to this is subjoined another of references to the elementary characters; and the whole is closed with a Chinese inscription, expressing the sense of the Psalmist—*From the rising of the sun unto the going down of the same, the* LORD*'s name is to be praised.*

In having extended this article to an uncommon length, we have to plead, besides the novelty of such a work in England, and its unparalleled splendor, both its merit and utility, with the hope that the public, by taking an interest in it, may encourage the dictionary, of which it is the intended prelude: but whether Dr. Hager may have sufficient support to fulfil his intention or not, the work before us will serve as a sufficient clue to the MSS dictionaries already in Europe, and in this point of view we most strenuously recommend it. In a commercial light, a better acquaintance with the Chinese cannot fail to be of use; but there are a thousand particulars which render a knowledge of their writings most highly important; nor will we presume to doubt that, when every other pursuit that invites the human mind is most eagerly engaged in, this, which discloses a field in many respects so inviting, will remain uncultivated.

Having observed in the foregoing article, that, whether Dr. Hager's Chinese Dictionary should or should not be published, the elementary characters contained in this work would suffice

for consulting the MSS dictionaries, we have judged it not improper to subjoin, what we are sorry Dr. Hager hath not given, viz. the General Rules of Grammar, which, after the characters sought for have been found in the dictionary, will still be requisite to connect them.

Premising then, with Bayer, that all the words of which the Chinese language consists are the 318 annexed monosyllables, we will add the rules under their respective divisions.

Words of the Chinese Language.

ça çai çam çan çao ce cem ceu ci ciam ciao cie cien cieu cim cin cio ciu cive civen ciun çoo çu çui çum çun çuon cai cam can co cu cum cha chai cham chan chao che chen cheu chi chim chin cho chu chua chuam chue chuen chui chum chun fa fam fan feu fi fo foe fu fuen fum ge gen gin gvei hai ham han hao he hem hen heu hi hia hiai hiam hiao hie hien hieu him hin hio hiu hive hiven hium hiun ho hoa hoai hoam hoan hoe hoei hoen hu hum hun jo ju iven jui jum jun ja jai jam jao je jen jeu im inio iu ive iven jum jun ke kem ken keu ki kia kiai kiam kiao kie kien kieu kim kin kio kiu kive kiven kium kiun la lai lam lan lao lo loam leao lem leu lieu li lie lieu lim lin lie liu lo lu lui lum lun luon ma mai mam man mao me mem men meu mi miao mie mim min mo mu muen muy muen na nai nam nan nao nem ngai ngan ngao nge ngen ngeu ngo ni niam niao nio nien nieu nim nui num nun nuen o pa pai pam pan pao pe pem peu pi piao pie pien pim pin po poi pu puen pum puen qua que quai quam quan quei quen quo quon sai sam san sao se sem sen seu si siam siao sie sien sieu sim sin sio siu sive siven siun so su sui sum sun suon ta tai tam tan tao te tem teu ti tiao tie tien tieu tim to tu tui tum tun tuen u va vai vam ve van ven vl vin vi vo von vu xa xai xam xan xao xe xen xeu xi xiao xim xin xo xoa xu xuam xue xui xun.

It is to be noticed that these words, expressed in the manner adopted by the Portuguese missionaries, have different significations annexed, according to their various accents.

Of Nouns.

It may be observed in general that no word has any certain character to distinguish it as noun, verb, or any other part of speech, but may be taken either according to its difference of position or relation.

Any word preceding another, and governing it, is a verb; but if preceded by another, it is a noun. Thus *ngai* signifies both *to love* and *love*. Hence, in *ngo* ngai *ni*, *I* love *thee*, it is a verb; but in *ngo tie* ngai, *my love*, it is a noun. Excepting, however, *ta*, to *beat*, and *kin*, to *hide*, which, with a few others, are only used verbally.

ADJECTIVES,

in like manner, differ not from substantives; the same word when placed first being an adjective, and when last a substantive. Thus *hao gin* is *a* good *man;* on the contrary, *gin te hao*, is *the* goodness *of a man.* To a substantive, however, not used adjectively, *çu* is added: for example, *fa çu* signifies *a house*, and *co çu*, *brothers.*

GENDERS

occur not in the Chinese language.

COMPARISONS

are made by *kem*, *much more*, as *kem hao*, *better;* and by *to*, *much*, which is always placed after, as *hao to*, good much, *i. e. better. Iven te to*, *far much*, *better.* Often by *quo*, in the sense of exceeding, as, *hao quo ta*, *in goodness exceeding him*, that is being *better.* The superlative is made by *çive*, as *çive hao*, or *hao çive*, indifferently, *altogether good*, or *best; çive siao*, *least.* The particles *te kin* and *ti ye* constitute the superlative, the former placed last, and the latter first; thus, *siao te kin* signifies *least*, and *ti ye hao*, *best.*

NUMBERS.

The plural differs from the singular either by the repetition of a word, as *gin gin*, *men*, or by adding the particle *men*, as *gin men*, *men.* In cases, however, where the context implies plurality, the repetition or particle is omitted: as, *to gin*, *many men; kiao ki co*, *call some men.*

CASES.

The genitive precedes the case by which it is governed, as frequently in our own language. Often, however, *tie*, the sign of the genitive, is added: *gin tie hao*, literally, *man of, the goodness*, or man's goodness; and so, *gin men tie hao*, men of, the goodness, or men's goodness, for *the goodness of man*, or *of men.*

The Chinese have no other cases, but supply the want of them by a variety of particles.

Of PRONOUNS.

The pronouns of the Chinese are not declined, and are only these three, *ngo*, *ni*, *ta.* The plural is expressed by the particle *men*, as *ngo men*, *we*, &c.

Derivative pronouns are likewise signified by the addition of *tie:* thus, *ngo tie keu*, *my dog; ni tie keu*, *thy dog; ta tie keu*, *his dog.*

The indeclinable particle *xui*, *who*, *which*, in the singular, is referred to the class of pronouns; as is *co co*, *any one; çu kia*, or *çu ki*, *he;* also *na co gin* and *che co gin*, *that*, or *this man.* But *this ox*, *this horse*, is expressed by *che che ngeu*, *na pie ma;* for *na co* and *che co* are applied to men only.

Of VERBS.

The active differs from the passive solely by position; for the

active invariably precedes the noun it governs: as *ngo ngai ta*, *I* love *him*. The passive follows it with the particles *pi* and *gnei* interposed; as *ngo pi ta tie ngai* and *ngo gnei ta ngai*, *I by him am* loved.

The optative mode is also expressed by the particles *pa pu te*, *I wish*, in the present, preterite, and future; as *ngo pa pu te ngai*, *I wish I may love*.

The preterfect is distinguished from the present by the particles *leao* and *quo leao*; thus, *ngo ngai*, *I love*; *ngo ngai leao*, *I have loved*; *ngo ngai quo leao*, *I have already loved*.

Besides these particles the preterite passive is known by *pi*; as *ngo pi ta ngai quo leao*, *I have by him been loved*. Thus also, in the optative, *pa pu te ta ngai quo leao*, *I wish I were loved*; and *pa pu te pi ta ngai quo leao*, *I wish by him I were loved*.

The imperfect is expressed by *na xi kien* and *nu xi çie*: as *na xi kien ngai*, *then I loved*, and by the particle *çai*, *now*.

The future is signified by the particle *ciam*, for instance, *ngo ciam ngai*, *I will beat*. The passive is denoted as before.

These particles, however, are omitted, if they have once been inserted, or if there be any other indication to ascertain the mood and tense of the verb.

Of Prepositions.

Prepositions are placed before verbs, as *çieu co*, *I first do*; *so heu*, *afterward*; *xam*, *above*; *hia*, *beneath*; *nui*, *within*; *vai*, *without*, *&c.*

The same are put after nouns, as frequently in the German; as, *fam çien*, *before the house*; *muen heu*, *behind the door*; *the çu xam*, *upon the table*.

But if prepositions be accompanied by the particles *mien* and *ten*, nouns in this case also are placed after them. *Xam mien*, *heu mien*. Thus, *li teu* and *li mien*, *within*; *vai mien* and *vai teu*, *without*. Also *guei* in the sense of *instead*, or *on account of*; *guei tien chu tao na li*, *for the sake of heaven's lord come hither*.

Of Adverbs.

Nouns are often used as adverbs, and sometimes more than one word is required to express an adverb. There are, however, no adverbs of calling, exhorting, and showing; these being all denoted by nouns and verbs.

Of wishing, *pa pu te*, *I wish*.

Of answering, *xi*, *it is so*; *çu gen*, *certainly*.

Of confirming, *chin tie*, *truly*; *chon chin tie*, *indeed*; *quo gen*, *most certainly*; *chin chim tie*, *most truly*.

Of denying and forbidding, *pu*, *not*; *mo*, *no*; *vu*, *it is not*; *pu co*, *it is not convenient*; *pu gen*, *not so*, *by no means*, *otherwise*, *in another manner*.

Of doubting, *hoe*, *by chance*; *hoe ho*, *perhaps*.

Of choosing, *nim* and *nim co*, *it is better*, *rather*.

Of comparing, *kem* and *kem to, by much more; kem hao, better.*

Of congregating, *tum, at once; je tum, together, in like manner.*

Of separating, *lim* and *lim vai, besides.*

Of inforcing, *kin, diligently; kiam, strenuously.*

Of remitting, *keu cie, negligently, remissly, unusually.*

Of time, *kin ge, to-day; mim ge, to-morrow; ço ge, yesterday; çien ge, the day before yesterday, three days ago; heu ge, every day.*

Of place, *che li, here; çu, hence, this way; na li, where, whence, whither, which way:* thus; *çai na li chu, where do you live? na li lai, when do you come? ni kin la li, whither do you go? quo na li, which way pass you over? co chu, wheresoever.*

Of number, *je çu, once; ul çu, twice: to* placed after a number augments it by TEN. *Xe nien to,* or *xe to nien, more than ten years.* But *san su* is used to signify any uncertain number under *ten;* for instance, *three* or *four. Cham, cham, often, always.*

Of order, *ti je, also; teu je, at first; heu mien* and *heu lay, secondly, afterward; chum, at last, finally.*

Of event, *hee gen, accidentally, fortuitously.*

Of likeness, *ju, just as; pi ju, alike; pu tum, unlikely.*

Of quality, *xen* or *miao, handsomely, prettily; hao, well; hao te kin, in the best manner; kiao, ingeniously, acutely.*

Of quantity, *xao, a little; to, much; keu, enough; keu leao, sufficiently.*

Of exclusion, *tan, only; cha pu to, almost.*

Of swearing. The Chinese have no adverbs, but substitute imprecations instead of them.

INTERJECTIONS.

Of grieving, *çu, O evil! cu nao, Oh grief! co lien, O pitiable! miserable!*

Of admiration, *ki, excellent!*

Of exclamation, *v hu, çai, ah! oh!*

Of CONJUNCTIONS.

The copulatives are, *vl, yeu, je, kie, cie.* The last is thought elegant and erudite; but copulatives are often omitted.

Terminatives, *ye* and *y.*

Disjunctives, *ye pu, also not.*

Adversatives, *sui xi, although, however; gen, nevertheless; ki gen, since; je, if; cai, if indeed.* These all are prefixed.

Of NUMBERS.

Though what relates to numerical characters, as well as the greater part of what has been noticed concerning adverbs, prepositions, &c. might be referred to dictionaries; yet, in respect to particular subjects, it must not be passed over, that numbers, simply as such, cannot be applied to them. Thus,

je tem, one lanthorn, cannot be said, but *je* çan *tem*. So, speaking of paper, or a table, or a sofa, and the like: *je cham chi, a leaf of paper; je cham cho çu, a one table; je cham y çu, a one, or single, sofa.* In the same manner, *je che, of ships, dogs, poultry, shoes, stockings, and other articles in pairs; je chim, of palanquins and chariots; je chu, of pestles for mortars; je co, of men*, as *je co fu gin, a woman; je ço, of houses.* A variety of others might be added, which a reference to the dictionary will explain, but which, for want of characters, cannot here be expressed.

If to the knowledge of philosophical grammar the foregoing rules be applied, it can scarcely be imagined how soon and with what precision the signification of Chinese characters and their relative import may be gained; nor to a speculative mind are there many investigations that can afford a more gratifying exercise, independently of the various sources of information which such an investigation would explore.

ART. II.—ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ. *Euripides Phœnissæ ad Fidem Manuscriptorum emendata et brevibus Notis Emendationum potissimum Rationes reddentibus instructa. In Usum Studiosæ Juventutis.* 8vo. 3*s. sewed.* Wilkie.

WE resume our criticisms on professor Porson's progressive edition of Euripides; and are arrived at the last play, for which the public is yet indebted to the sagacity, learning, and industry of this incomparable editor; whom our warmest wishes of health attend and of a speedy accomplishment of his undertaking.

At the very commencement of his notes the reader will see, in the remarks on verr. 5 and 16, admirable specimens of that accuracy of erudition and sobriety of judgement in which the professor has no superior: though some may be inclined to think our own emendation of Sophocles Œd. Col. 1623, proposed in our criticisms on the Hecuba*, more simple and probable than the solution of that difficulty in the former of the notes to which we here refer.

V. 12. ' καλεσι δ' Ιοκαστην με, τουτο γαρ πατηρ
εθετο—.' P. 5.

The remark here is, ' ονομα recte supplet Bos.'

This we apprehend to be a mistake, though diffidence will misbecome no critic in opposition to such authorities. Elliptical forms would be very vague and uncertain indeed, were they to be thus supplied by terms unrelated to the context. In all such instances, if we be not deceived, a congenial word, comprehended in one preceding, is always to be supplied: and accord-

* See Vol. XXX. New Arr. p. 252.

ingly, in the present case, the pronoun τετο tacitly respects κλημα, the substantive derived from the verb καλεω, though that noun, perhaps, be not commonly extant in the natural acceptation, except in compounds.

Ver. 34. ' εστειχε, τους φυσαντας εκμαθειν θελων—.

' τους φυσαντας omnes edd. et MSS. Sed cum hunc titulum cum matre communicatum noluisse Euripidem existimet Valckenærius, lectionem præfert a Strabone conservatam XVI. p. 1105. C. τους τεκοντας. Me quidem, ne hoc reciperem, deterruit locus Med. 1059, ubi Medea de se sola verbum εξεφυσαμεν adhibet. Noster Inone apud Stobæum XXXVIII. p. 149. τις αρα μητηρ η πατηρ κακον μεγα Βροτοις εφυσε τον δυσωνυμον φθονον.' P. 7.

The professor's decision is perfectly just, and did not require the direct example which he has produced in confirmation of his sentence. Nothing is more common, and a remark to this effect may be found in the latter part of our criticisms on the Orestes, than for one generic term to be comprehensively applied by these writers, for the sake of brevity, to a collection of subjects indiscriminately, when it possesses a strict and exact relation to one only of the number.

Ver. 47. ' Κρεων αδελφος τἀμα κηρυσσει λεχη,—.

' Κρεων τ' Ald. et pars codicum. Sed copulam inutilem abjecit Grotius, et post eum Kingius, MSS. secuti.' P. 8.

We think it more probable that the stroke of a letter had been too much extended to the left, and that the author gave Κρεων Γ' αδελφος—. When the Γ became changed to a T, and thus superfluous, the omission of it by some MSS is easily explained.

Ver. 54. ' τικτω δε παιδας παιδι, δυο μεν αρσενας,
Ετεοκλεα, κλεινην τε Πολυνεικους βιαν,
κορας τε δισσας.' P. 8.

Here we may see how the plainest proprieties can escape the notice of the most acute and accomplished critics; and should learn a lesson of modesty and humility from this occurrence. Nothing in emendatory criticism can be more clear and indisputable than the necessity of substituting

κορας ΔΕ δισσας—.

Ver. 86. ' ω κλεινων οικοις, Αντιγονη, θαλος πατρι—.

' περα pro πατρι Marklandus, scilicet ut figuram Colophoniam vitaret. Supra 17. ω Θηβαισιν ευιπποις αναξ.' P. 10.

A very strange observation indeed; and attempted to be confirmed by an example no less strange, and utterly inapplicable!

How was it possible that Markland, or indeed any noviciate in classical learning, who had gone through his syntax,

———*Urbi pater* est, *urbi*que *maritus*,—

could object to such a government? The objectionable circumstance of the passage is the *double dative*; a peculiarity of composition highly unacceptable from whatever author: Besides κλεινον is neither a suitable epithet for a retired and uncelebrated maiden, nor for the metaphorical appellation θαλος. We expect and require something like φιλον, as in Homer; like ευγλαγον, as in Lycophron; γλυκερον, as Oppian; or ποθεινον, as Meleager. Since the pædagogus was calling forth a sequestered damsel from her retirement in the house, had the poet written,

Ω ΚΑΛΟΝ ΕΝ οικοις, Αντιγονη, θαλος πατρι·

we should have acknowledged the correspondency of the epithet, and acquiesced in the simplicity of the construction. We mean not to pass off our conjecture for the true reading, but to guard the reader against the professor's misconception, both of the passage itself and Markland's very just objection to it.

Ver. 116. 'Θαρσει· τα γ' ενδον ασφαλως εχει πολις.

'Ridet Lucianus Jove Tragœdo II. p. 646. Θαρσει· τα νερθεν ασφαλως εχει θεοις. Ubi legisse videri posset πολει.' P. 13.

The professor's conclusion is unwarranted. It is by no means necessary to suppose, with respect to Lucian, that he intended a sarcastical reflexion on the poet. He quotes Homer, for example, in very many instances, without any apparent design of *ridiculing* the passage, and with a view only of showing his own wit, and diverting his readers by the jocularity of his applications. The professor blunders on the same string at ver. 470.

Ver. 118. 'τις ουτος ὁ λευκολοφας,
πρωπαρ ὁς ἀγειται στρατου,
παγχαλκον ασπιδ' αμφι
βραχιονα κουφιζων;

'βραχιονα edidit Valckenærius. βραχιονι Ald. Variant MSS. εχων Cant. R. sed κουφιζων uterque pro v. l.' P. 13.

The scholiast, when he interprets κρατων ασπιδα, seems to respect the various reading εχων. But our two eminent scholars have injudiciously supplanted the common reading βραχιονι by βραχιονα: and, we are persuaded, from an inadequate and inelegant apprehension of the poet's meaning. The plenary construction, according to the new reading, is this: Κουφιζων παγχαλκον ασπιδα ἡ ην αμφι βραχιονα: which contains a very superfluous piece of information, namely, that the shield was upon his arm: whereas, we apprehend, αμφι belongs to the participle, and that

the poet intended a striking signification of *strength*, conformably to the subsequent description of this warrior by Antigone, 'who could *move about with such agility* on his *single arm* a shield of solid brass.' Here we are presented with emphasis and picture, instead of insipidity and redundance. A line from the Andromache will recommend our illustration:

'Εκεισε κἀκεισ' ασπιδ' εκτεινων ΧΕΡΙ:' v. 1132.

In short, Euripides meaned to convey much the same image with the great epic bard:

'Οιδ' επι δεξια, οιδ' επ' αριστερα νωμησαι βων
Αζαλεην:' Il. H. 238.

Ver. 157. 'που που δ' ὁς εμοι.

'που semel tantum codices quidam, ut edidere Kingius et Valckenærius. ποι ποι δ' ex membranis suis Brunckius.' p. 15.

The professor did well in not following Brunck; whose conduct proves how little the distinct meaning of these words, πε, ποι, πη, which are perpetually confounded in MSS and editions, has been perceived by the critics. Πε is short for ποιε, from πος· and is a stationary word: so that πε εστιν; is επι ποιε τοπε εστιν; *Where is he?* Ποι is the dative πωι, πῳ, ποι, ποιῳ. Ποι φυγω; *i. e.* ποιῳ τοπῳ; *Whither can I flee?* Πη, or rather πῃ, is as ποια. Πῃ βω; *i. e.* ποιᾳ ὁδῳ; *Which way must I go?* Πε therefore is the natural and obvious particle in this place. Ποι might be used even here, but then a comma must be placed thus:

Ποι, ποι δ', ὁς εμοι—:

and the construction is elliptical, and so far not ill-accommodated to the haste and earnestness of the speaker. *Whither, whither* must I look for him, *who is my brother?* The passages which require new modelling upon these principles are extremely numerous. We will give a specimen from Herc. fur. 1057:

'Οι μοι, τι δρασω; ποι κακων ερημιαν
εὑρω; πτερωτος, η κατα χθονος μολων;'

By this punctuation of the editions, ποι is connected with εὑρω, a verb which requires πε· but there is no need of alteration if we thus distinguish:

——————— ποι, κακων ερημιαν
εὑρω, πτερωτος, η κατα χθονος, μολων;

Now ποι belongs, as it ought, to a word of motion; and the full sense is this: Ποι μολων, πτερωτος (ες αιθερα), η κατα χθονος, εὑρω ερημιαν κακων;—

Ver. 161. 'εκεινος επτα παρθενων τἀφου πελας
Νιοβης, Ἀδραστῳ πλησιον παρασταται.' p. 16.

We quote these verses merely as a specimen, from a multitude, of the miserable punctuation which disfigures these publications of the professor. We ought to conclude from this example that he supposes εστι to be understood as the verb for εκεινος in the former clause, and the construction to proceed without a copula. A comma should be put at εκεινος, and then we carry of course the pronoun forwards, beyond the intercalary clause, to its proper verb παραστατει. 'He is standing by the side of Adrastus, near the tomb of Niobe's seven daughters.' Nothing illuminates an author comparably with a judicious and rational system of punctuation.

Ver. 165. 'ανεμωκεος ειθε δρομων νεφελας
πρσιν εξανυσαιμι δι' αιθερος
προς εμον ομογενετορα·
περι δ' ωλενας δερα φιλτατα
βαλοιμι χρονῳ φυγαδα μελεον.' P. 16.

We defy any man living to extricate any grammatical construction out of the passage thus exhibited; and are most peremptorily confident that the editor had no distinct perception of the syntax. A comma should be placed at ομογενετορα, and another at χρονῳ· as φυγαδα μελεον belong not to the verb βαλοιμι, but are in apposition with ομογενετορα. The hyperbaton admirably characterises the tumultuary emotions of the speaker. By far the noblest specimen of this interrupted consecution from the impassioned earnestness of the writer, within our recollection, occurs in the second epistle to the Corinthians, xi. 31. 'Ο Θεος και Πατηρ τυ Κυριυ ημων Ιησυ Χριστυ οιδεν,—ὁ ων ευλογητος εις τυς αιωνας,—ὁτι υ ψευδομαι.'

Ver. 229. 'ετι δε Κασταλιας ὑδωρ
επιμενει με, κομας εμας
δευσαι παρθενιον χλιδαν,
Φοιβειαισι λατρειαις.' P. 20.

In the common editions κομας εμας are accepted as plural, and παρθενιον χλιδαν in apposition with them: an acceptation abundantly more elegant and lyrical in its spirit: so that the professor must appear to every man of taste, we are convinced, to have given his readers chaff for the wheat. Horace seems to respect this passage in lib. iii. 4. 61.

'Qui rore puro Castaliæ lavit
Crines solutos;'

whose authority disparages a reading, which the scholiast seems to acknowledge, παρθενιος χλιδα, referring to the *Castalian spring* itself.

Ver. 269. 'δι' ευπετειας, τειχεων ειτω μολειν.' P. 23.

Here the professor gives us a spondee ειτω, instead of an

iambic εσω in other editions, very inconsistently with his gratulations at other times in gaining an iambic for a spondee. We have no doubt, in the case of ες and εις, εσω and εισω, with many other words indifferently used, that a form is always to be preferred which produces an iambic. The professor will leave a multitude of such improprieties for the correction of future editors.

Ver. 272. ' ὠν οὐνεκ' ομμα πανταχη διοιστεον—.

' Aliter πανταχου.' p. 23.

The editor gives no reason for his preference, and, for aught that appears, is right by chance. If our remarks above on που, πει, and πη, be accurate, the reader must be convinced that πανταχ is absolutely inadmissible with such a verb as διοιστεον.

Ver. 322. ' και χερσι και λογοισι
πολυελικτον ἀδοναν—.

' λογοισι Ald. Schol. membr. Cant. J. M. R. et, puto alii. Ex aliis MSS. κομαισι dedere Grotius, Piersius, Kingius, Burtonus, et ita habent C. K. L. et J. pro v. l. Ingeniose Musgravius conjicit κοραισι, laudans Lucretium IV. 1072. jam a Valckenærio citatum: *Nec constat, quid primum oculis, manibusque fruantur.* Sed paullo minus ardoris matrem decet; nec dubito quin hæc lectio ab Hecub. 831. huc migrarit.' p. 25.

It is remarkable upon what insufficient pretences the professor can satisfy himself with rejecting a most probable conjectural emendation, which, for some reason or other, does not suit his fancy. What can be supposed more flat and sinking than λογοισι after χερσι? And does the *ardour*, to which our editor alludes, manifest itself more by *looks* than by *actions;* at a *distance* rather than in *contact?* He preserves accordingly all that is exceptionable on his own principles, without maintaining a reasonable correspondence of expression.

V. 332. ' ὀθεν εμαν τε λευκοχροα κειρομαι,
δακρυοεσσαν ἰεισα πενθηρη κομαν,
απεπλος φαρεων λευκων, τεκνον,
δυσορφναια δ' αμφι τυχη
ταδε σκοτι' αμειξομαι.

' τε omittit Brunckius. Locus videtur corruptus.' p. 26.

Great clerks will stumble sometimes at a barley-corn; and at others surmount the most formidable obstacles with no appearance of difficulty and hesitation. Thus lately, at v. 300, ἑδρας was passed over without notice, when an explanation of that term in that application would have been highly gratifying: and here a τε perplexes, when two solutions present themselves at once, both probable, and one unquestionably true. If τε be wrong, γε after the pronoun is certain: if τε be genuine, as no τε pre-

cedes, the change of δ' into τ', at v. 335, is certain also. One hundred errors at least, in Euripides only, may be indubitably corrected (as, for instance, ver. 354) from this observation, by those who value truth from whatever quarter it is promulgated, and are not too self-wise to receive instruction.

Ver. 347. ' σε δ', ὦ τεκνον, και γαμοισι δη κλυω
ζυγεντα παιδοποιον ἀδοναν
ξενοισιν εν δομοις εχειν,
ξενον τε κηδος αμφεπειν.

' τε ante και ex K. addidit Kingius. Multo melius Piersonus καινοις γαμοισι, quod firmat Valckenærius ex Sophocle et Statio; sed neque particula και est otiosa, neque hoc versus genus Tragicis ignotum.' P. 27.

Καινοις does not appear to us a laudable conjecture, and the professor justly retains και, which, he tells us, is by no means superfluous; but *why* it is by no means superfluous, he tells us not: that, however, was the sole consideration to which his note should have been directed. We say then, that it is not superfluous, because it is connected with the τε in ver. 350. 'You have *both* contracted marriage, *and* marriage with a stranger.' As one MS inserts τε before και, an emphatical improvement of the language, and a more pleasing arrangement of the numbers, may be suggested, after this manner:

ΣΕ δ', ω τεκνον, ΣΕ και γαμοισι δη
κλυω ζυγεντα παιδοποιον ἀδοναν—.

How consonant this repetition is to the spirit of the passage, and the practice of the poet, are points too obvious and indisputable to require admonition from us.

Ver. 354. ' εγω δ' ουτε σοι πυρος ανηψα φως—.

' ουτι sex minimum MSS. quod fortasse verum.' P. 27.

But ουτι is not altogether suitable, in our opinion: we are inclined, therefore, to look for the error (which unquestionably lies concealed in the passage, agreeably to a late remark) in another quarter, especially as the present reading is corroborated by the Etym. Mag. p. 285, 26. Read accordingly, in ver. 357,

ανυμεναια Τ' Ισμηνος εκηδευθη.

Thus below, v. 392, the professor has corrupted his author by substituting τε for the δε in Barnes. These positions allow no dispute.

Ver. 412. ' ποτε μεν επ' ημαρ ειχον, ειτ' ουκ ειχον αν.

' αν ex Reiskii et Valckenærii conjectura edidit Brunckius. Sed sensus est, *Aliquando victum habere solebam, aliquando non habere.*' P. 31.

The professor is perfectly right in his judgement on the passage, and the entire note is excellent; yet, which is singular, his Latin version is not the version of a man who has a just apprehension of the particle. It always contains a hypothetic power; and the verse of Euripides, to show that energy, should be thus translated: 'Aliquando sane victum in diem *habebam*; aliquando rursus *forsitan* non *haberem*.' Our editor's *habere solebam* is miserable indeed!

Ver. 471. 'ὁταν φιλος τις ανδρι θυμωθεις φιλω,
εις ἐν ξυνελθων, ομματ' ομμασιν δἰδω—.

'συνελθοντ' Flor. quod ita defendi possit, ut sit pendens nominativus pro genitivo, quomodo supra 290.' P. 37.

On the contrary, not the least similarity whatever subsists between the passages; nor can συνελθοντ', by any supposeable construction, or by the assistance of any rhetorical figure in this connection with φιλος and θυμωθεις, be reconciled to the rules of composition.

Ver. 528. 'αλλ' ει μεν αλλως τηνδε γην οικειν θελει,
εξεστ'· εκεινου δ' ουχ ἑκων μεθησομαι.
αρχειν παρον μοι, τωδε δουλευσαι ποτε;

'Edidi εκεινου pro εκεινο ex Dawesii et Valckenærii sententia, de qua vide ad Med. 734.
'δουλευσω Ald. δουλευσαι plerique MSS.' P. 41.

The readings of this passage may be adjusted: but what is the construction? We should have rejoiced to see *that* satisfactorily disentangled; and this abrupt interrogative use of the infinitive confirmed by some similar example. At present we cannot acquiesce in this constitution of the passage, and propose the following, without any conjectural alteration, which might indeed be admitted, but is unnecessary:

αλλ', ει μεν αλλως τηνδε γην οικειν θελει,
εξεστ'· εκεινο δ', ουχ ἑκων μεθησομαι
αρχειν, παρον μοι, τωδε δουλευσαι ποτε;

where every thing is so plain, and conformable to innumerable specimens of syntax, as to require no explanation: but, to prevent misconception or cavil, we shall give a version of the latter verses. 'Quod *autem* ad *illud* attinet, *regnare neutiquam remittam volens, adeo ut* (ὡστε) *unquam huicce serviam*.'

Ver. 559. 'τι την τυραννιδ', αδικιαν ευδαιμονα,
τιμας ὑπερφευ, και μεγ' ἡγησαι; το δε
περιβλεπεσθαι τιμιον; κενον μεν ουν.'

Certainly this division of the clauses, and the position of το δε, are aukward and improbable; such, we think, as few readers of

taste and discernment will approve. Is not the passage mended thus?

τι την τυραννιδ' αδικιαν ευδαιμονα,
τιμας ὑπερφευ, και μεγ' ἡγησαι τοδε,
περιβλεπεσθαι; τιμιον, κενον μεν ον.

How could it be questioned, whether *public admiration* were a mark of *honour*, or not?

Ver. 585. 'ΜΗΠΟΤ', ω τεκνον, κλεος
τοιονδε σοι γενοιθ' ὑφ' Ἑλληνων λαβειν.'

'γενοιτ' αν ὑφ' Ἑλληνων edd. usque ad Kingium, qui Barnesii ex conjectura αν delevit, quod neque legisse videtur Scholiastes. Certe sensui nocet; deinde rationes grammaticæ postulabant, ut præcederet ουποτε, si αν retineretur; postremo omittunt K. M. R.' P. 46.

How much more rational and plain to have asserted in one word, without such indecisive and obscure circumlocution, that 'the particle αν is *never used* in forms of *wishing* with the *optative mood?*'

Ver. 597. 'μητερ, ου λογων αγων εστ', αλλ' αναλωται χρονος—.

'εστ' αγων Ald. et nescio an omnes MSS. αγων εστ' edidit Grotius.' P. 47.

Perhaps, therefore, the error is not cured by transposition, and the poet gave

μητερ, ω λογων ΕΘ' ΑΓΩΝ·

'*non diutius hoc certamen* est *verborum*, sed armorum.'

Ver. 636. 'ὡς ατιμος, οικτρα πασχων, εξελαυνομαι χθονος—.

'ατιμα Ald. Primus mutavit Grotius.' P. 50.

Let the reader compare ver. 1774 of this tragedy, and judge whether a correspondence in the adjectives here also be not abundantly more forcible and elegant. We propose, therefore, with a slight deviation from the copies:

ὡς ΑΤΙΜ', ΩΣ οικτρα πασχων, εξελαυνομαι χθονος.

Ver. 850. 'δευρ' εις το λευρον πεδον ιχνος τιθεισ' εμον—.

'πεδιον Ald. et plurimi MSS. sed πεδον Bodleiani, teste Burtono. τιθες Grot. quod non est Græcum. Versum, sed minus numerosum expleret, πεδιον ιχνος εμον τιθει.' P. 63.

The professor is too scrupulous: πεδιον would be nonsense in this place, and therefore we can readily spare any modification of the verse to accommodate a foolish reading. Barnes had properly settled this point long ago, and should not have been defrauded of commendation on this occasion. Otherwise Scaliger's attempt is preferable, in our judgement, to the professor's.

Ver. 852. ' κληρους τ' εμοι φυλασσε παρθενῳ χερι—.

' τε μοι Ald. contra plures MSS.' p. 63.

As the professor has told us that the authority of MSS in the case of the final *nu* is none, we may surely, in return, tell him that it is none in a case of this kind. Indeed there is not the least consistency in his practice on this point; see verr. 439, 441, 855, 1092, 1334, 1344, 1618, 1622, 1634. Why not observe the same rules in these elisions as in epic poetry, unless some peculiarity opposes? As, for example, in preserving the augment of the verb, and preferring the elision of a short to that of a doubtful vowel.

Ver. 857. ' προς πατερα τον σον; ὡς εμον καμνει γονυ—.

' ὡς τοὐμον Ald. contra metrum; sed ὡς εμον plerique codices cum Grotio; ὡς εμοι Cant. ὡς τ' εμον Flor. unde Valckenærius edidit ὡς γ' εμον. Nihil opus. Infra 1092 παις ὁμος Cant. M.' p. 63.

But τοὐμον is much more expressive on this occasion. Why then may we not have recourse to an obvious transposition?

προς πατερα τον σον, τοὐμον ὡς καμνει γονυ—.

Ver. 892. ' κἀγω τιν' ου δρων, ποια δ' ου λεγων επη—.

' Lego igitur, κἀγω τιν' ου δρων, ποια δ' ου λεγων επη, ut τινα non minus quam ποια referatur ad επη.' p. 66.

It is utterly unintelligible to us, how τινα can be referred to επη without the most puerile tautology. We side with King: Κἀγω τι μη δρων· which is plain and unexceptionable.

Ver. 905. ' ἀλλ'· ου γαρ ειπειν ουδ' εμοι τοδ' ασφαλες,
πικρον τη τοισι την τυχην κεκτημενοις
πολει παρασχειν φαρμακον σωτηριας.' p. 67.

We corrected ϐδ' to ϐτ' from conjecture, and no emendation can possibly be more certain and more necessary: we were surprised, therefore, and not a little, at the professor's rejection of it, when resting on good authorities. This could arise from nothing but an inapprehension of the true construction in such cases. The ϐ is evidently repeated, as in all similar instances, for greater emphasis; and the syntax runs thus: τοδε γαρ φαρμακον ουτ' ασφαλες εμοι ειπειν, πικρον τε τοις κεκτημενοις παρασχειν: where the connective power of each τε is evident; and it is no less evident that δε is incompatible with the principles of composition and the genius of the language. Let the reader compare a similar construction in the Electra of Sophocles, ver. 352. edit. Eton. 4to. and he will immediately descry the impossibility of substituting ϐδε for ϐτε in such examples.

Ver. 1093. ' ζῃ; μη τρεσῃς τοδ', ὡς σ' απαλλαξω φοϐου;

' σ', quod addidit Barnesius, præbent C. L. Leid. unus, et for-

tasse alii. φοβον D. sine pronomine. Suspicabar aliquando, legendum esse τουδ' ut ad φοβου referetur, et μη τρεσης absolute ponendum, quod sæpe fit apud Euripidem, Alc. 335. Heracl. 655. 716. fragm. apud Plutarch. de Sera Numinis Vind. p. 549. A. Sed et μη τρεσης sæpe casum regit, et paullo durius videtur ως hoc sensu post aliud verbum ponere. Cum tamen τουδ' habeat J. si huic objectioni satisfieri posset, non repudiarem, motus præcipue Sophoclis loco apud Athenæum III. p. 99. D. δαρσει· μεγας σοι τουδ' εγω φοβου μοχλος. Confer Hec. 863.' P. 79.

The wrong punctuation of this verse is corrected at the end of the book, but the error of the note remains: these minutiæ, however, are pardonable, and will elude the closest vigilance. Our concern with the quotation is of another kind, and relates to the unnecessary trouble which the professor has given himself and his readers, from wholly misconceiving the spirit of the passage. No such connexion as he supposes was intended by the poet; and the line is elliptical and abrupt, in harmony with the exigency of the case and the circumstances of the speakers. The verse may be thus exhibited intelligibly to every reader:

ζη—μη τρεσης τοδ'—ως σ' απαλλαξω φοβε.

The complete conception of the clauses is embodied and concatenated in the following Latin version: '*Vivit: ne hoc* ergo *tremas*, an vivat, an sit mortuus: hoc tibi primum dico, eum nempe vivere, *ut te* hoc saltem *metu liberem*.' So that we have no occasion to make ourselves uneasy about the aukwardness and harshness of ως after τρεσης.

Ver. 1366. 'ει και τα προς τουτοισι γ' ειδειης κακα.

'τουτοισιν Ald. τουτοισι γ' codices plerique, recte, ut infra 1578. ει τα τεθριππα γ' ες αθλματα λευσσων. Ubi τεθριππα δ' ες (sic) J. τεθριππα τ' ες Bodl. unus. τεθριππα γ' εις C. Cant. M. Philemon Corinthia apud Stobæum CVI. p. 567, 52. (CVIII. p. 449. Grot.) Ει τα παρα τοις αλλοισιν ειδοιης κακα, Ασμενος εχοις αν, Νικοφων, ἃ νυν εχεις. Ubi legendum fortasse, ει τα παρα τοις αλλοισι γ' ειδειης κακα. Barbarum est ειδοιης, quod et in Nostro habet D. Attici enim non habent ειδω indicativum, sed optativum et subjunctivum quasi ab ειδημι formant. Ceterum recte observat Hermannus ad Aristoph. Nub. 399. (401.) librarios sæpe male addere hanc particulam, sæpe omittere. Ibi enim duo MSS. probæ notæ dant, ου γαρ δη δρυς γ' επιθρικει. In Sophocl. Aj. 1378. σον αρα τουργον, ουκ εμον κεκλησεται, utraque Juntina et MS. Trin. σον γαρ αρα habent; lege igitur, σον γ' αρα τουργον. Supra γαρ αρ' pro γ' αρ' L.' P. 97.

This is a judicious note; though v. 1578 is inapposite, because the γε is much more frequently connected with pronouns than any other words whatever: εγω γε, συ γε, κεινος γε, and the like, perpetually recur in all authors. We will point out a few passages, which remain to be corrected, in the case of one

pronoun. In Hippol. 289. the scholiast has συ γ' for συ δ'· and perhaps better: compare verr. 651. 724. of the same tragedy. This restitution, however, is indubitable at Supp. 344. Iph. T. 983. where Mr. Tyrwhitt has anticipated us: Elect. 1117. Æschyl. Prom. V. 972. Agam. 1070. ed. Pauw. Callim. hymn. Apoll. 80. and so is the hiatus to be filled up in Homer, Il. Z. 123. and twenty other such insufferable chasms of the measure in that poem.

Our professor's just remarks on the word ειδειης remind us of a very corrupted verse in the Hercules furens:

'ουκ οιδεν' ελθων τανθαδ' ειδειην παρος:' 617.

The nature of the ellipsis in this concise dialogue is obvious, and the necessary emendation simple:

'ουκ ΟΙΔ'· 'ΙΝ' ελθων τανθαδ' ειδειην παρος:

'*Non novit:* quum non illuc iverim, sed huc, *ut scirem*—.'

As to the passage in Aristophanes, if the professor and Herman mean to condemn the insertion of γε in that verse, we think them certainly wrong, as the significancy and humour are much improved by it: 'For surely an oak *at least* is not guilty of perjury.'

The verse of Sophocles is truly restored, beyond all controversy.

Ver. 1613. 'ὀν και πριν εις φως μητρος εκ γονης μολειν,
αγονον Απολλων Λαΐῳ μ' εθεσπισε—.

'Suspectum istud ὀν propter μ' in versu sequenti. Occurrit quidem ἡν—τηνδε bis Androm. 651. 710. sed uterque locus mendosus videtur. Legerim cum interrogatione, ου, και πριν εις φως.' P. 116.

The editor's objections appear just; but his proposal of an interrogation seems unsatisfactory on this occasion. Perhaps for ὀν και we might read ὁ και: *with respect to which unhappiness;* after a very common form of composition: or for μ' εθεσπισε might substitute τεθνσπικε.

he

Ver. 1622. 'ὁς μ' ου διωλεσ', αλλα δουλευσαι τε μοι
δαιμων εδωκε Πολυβον αμφι δεσποτην.

'In loco corrupto Aldinam retinui lectionem. δουλευσεται μοι K. acuto supra ευ deleto. δουλευσεταμοι J. ε supra αι addito. δουλευσαι τε με membr. δουλευσοντα τοι conjicit Valckenærius; δουλευσαι με τοι Musgravius, quod edidit Brunckius. Mox δαιμων Πολυβον εξεδωκεν Leid. pr. Πολυβον εξεδωκεν sine δαιμων C. D. L. quatuor Bodleiani. Ηρος Πολυβον εξεδωκεν K. Leid. sec. δεδωκε membr. pro εδωκε. Lego, αλλα δουλευσοντα με Μοιρ' εξεδωκε Πολυβον αμφι δεσποτην.' P. 116.

This is one of those passages which can scarcely be adjusted by any skill to the satisfaction of all readers. The professor's

attempt is in his general manner—considerate, methodical, and safe; but something may perhaps be educed from the various readings more probable than his efforts. No alteration is at all requisite in the former verse, but the change of τε into γε· a particle which is found a very frequent companion of αλλα in all the tragedians, and other writers. It is also much more poetical in spirit, and less abrupt in consecution, for Κιθαιρων to continue the predicate through the second clause. On these principles we propose the following adjustment:

ὁς μ' ου διωλεσ', αλλα, θελευσαι Γ' ΕΜΕ,
ΠΡΟΣ Πολυβον ΕΞΕΔΩΚΕΝ, αμφι δεσποτην·

i. e. αλλα εξεδωκεν εμε προς Πολυβον, ὡστε εμε θελησαι γε αμφι δεσποτην.

Ver. 1651. ' και παρθενευου, την ιουσαν ἡμεραν—.

' εισιουσαν Ald. membr. επιουσαν Grot. et codices plerique; quod intactum reliquisse Valckenærium miror, Brunckium non miror. Neque prodest Marklandi et Heathii sententia, pronunciandam scilicet hanc vocem quasi trisyllabam. Nunquam enim hoc fit, nisi in vocali ε, neque id in omnibus, e. g. ἡδεως et πραχτεον nunquam in disyllabon contrahuntur. Edidi igitur e lib. P. ιουσαν, nec puto επιουσαν ἡμεραν, utpote sermoni propius, dicturos Tragicos; librarios autem facillime scripturos.' P. 119.

We give this quotation as a remarkable proof of the professor's candour, and his dispassionate condescension to the favourers of anapæsts, when no persuasion can be more secure, or more probably demonstrable, than his own.

Ver. 1722. ' αλλ' εια, τυφλῳ τῳδ' ὑπηρετει πατρι—.

' Quod in exemplum daturus eram conjecturæ plausibilis, sed non admittendæ, τυφλῳ ποδι, ecce id ipsum, ex MS. ut videtur, notatum a Scaligero. Sane si unus et alter e ceteris accederent, recipiendum esset; perdite enim hanc phrasin amat Euripides. In Hec. 1041. τυφλῳ ποδι dixit; et supra 848; τυφλου ποδος 1556. 1632. τυφλην χερα 1713. imo etiam audacius ποδα τυφλοπουν 1565.' P. 124.

The editor has done well in maintaining the common reading: it is much more impassioned and striking than the other, and is acceptable even for its variety. As for ποδα τυφλοπων, v. 1565, we absolutely condemn that phrase as inadmissible and indefensible: though, to say the truth, there is scarcely any specimen of puerile tautology and despicable affectation in composition not produceable in abundance from these tragedians.

With this observation we shall finish our remarks on the Phœnissæ; superadding only, that the professor's exertions on this play appear to us superior, for a profusion of original and solid criticism, to his former efforts: a superiority which may be ascribed, perhaps, to the assistance which he received, and

the vigour which he imbibed, from the learned labours of the illustrious commentator on this tragedy.

ART. III.—*Travels from France to Italy, through the Lepontine Alps; or, an Itinerary of the Road from Lyons to Turin, by the Way of the Pays-de-Vaud, the Valais, and across the Mounts Great St. Bernard, Simplon, and St. Gothard; with Topographical and Historical Descriptions of the principal Places which lie contiguous to the Route; including some Philosophical Observations on the Natural History and Elevation of that Part of the Alps. To which are added, Remarks on the Course of the Rhône, from its Source to the Mediterranean Sea. By Albanis Beaumont, Author of the Rhætian and Maritime Alps, &c. &c. Folio. With Plates. 5l. 5s. Boards.* Robinsons. 1800.

IN our review of Mr. Beaumont's former travels, particularly in our account of his journey through the Rhætian Alps in the sixth volume of our New Arrangement, we had occasion to praise the beauty of the typography and plates, while we reprehended the author for a variety of superficial remarks, as well as several errors. In many respects he is now more correct; but, on some points, he is still superficial, and particularly in his geological remarks, where, with much wordy circumlocution, he gives very slight and often incorrect views.

Mr. Beaumont was hydraulic engineer in the service of the king of Sardinia, when, by the command of that monarch, he accompanied the duke of Gloucester in his tour through Switzerland, Italy, &c.; and, on his return to England, published his Travels through the Rhætian Alps. To these have been since added a Journey over the Maritime Alps, across the Col de Tende, from Italy to Lyons; and a former tour, previous to the publication of his first English work, has been translated into our language, entitled 'A Picturesque Tour to the Pennine Alps,' from Geneva to the Glaciers of Faucigni in Savoy. In this journey Mr. Beaumont proceeds on the left, or the south side of the Lake of Geneva; while, in the work before us, his direction is on the north of the Lake, through Nantua to Geneva and Lausanne, Villeneuve, Martignie, Great St. Bernard, and the plains of Piedmont. He returns to Martigni, and then proceeds north-east to Leuk, the Upper Valais, the source of the Rhône, and Mount St. Gothard; returning to Munster. This tour includes much interesting scenery, and places of no common celebrity. Even a folio of more than 200 pages appears, at first sight, inadequate to the description of such numerous objects. It must appear still more so, when we find a large proportion filled with matter somewhat extraneous. But to be more particular.

Our author begins his work with a description of Lyons, a city of unexampled prosperity, but sunk in consequence of commercial vicissitudes, and the heavy pressure of republican resentment. The latter, however, makes no part of Mr. Beaumont's inquiry; and, though published very lately, the effects of the late calamitous war are scarcely noticed, or only in general terms. In the description, however, of Lyons we find little novelty to detain us. The story of Rosina, the unfortunate friend of the amiable Justine, is interesting and affecting; but no one can blame Mr. Beaumont, as he suspects may be the case, for not entering more at large into the subject. His narrative is peculiarly minute, and this little episode already disproportioned. The great sensibility displayed in a variety of instances is somewhat too ostentatious, and may occasionally lead to the suspicion of affectation.

The road to Geneva offers nothing half so interesting as the loss of the Rhône, where it forms itself a tunnel under an immense mass of rock. We shall transcribe our author's description.

'Desirous of giving information, yet wishing to avoid prolixity, I shall confine myself to the following remarks, made with care and attention.—First, that the water of the Rhône flows, for some time previous to its loss, with great rapidity, in a deep but narrow channel, dug by its impetuosity through calcareous strata, which, by its friction, are nearly cut into right angles. Secondly, that these strata vary in their species, and that those which are uppermost are in general thinner and softer than the lower. Thirdly, that the bottom of the channel appears to be partly cut through a greyish argillaceous matter, and partly through the soft kind of calcareous stone, but scarcely ever through the hard. Fourthly, that, at nearly four hundred paces from the loss of the Rhône, the water runs tolerably tranquil over a hard calcareous stratum, which it has not worn through, but that, in consequence of the discontinuance of that stratum, the river, with tremendous noise, has there formed a kind of subterraneous cataract. And fifthly, that the channel in which the Rhône afterward runs through, which is still five and thirty feet lower, having probably a very trifling declivity, the current naturally retains after the fall nearly the same placid state, although much confined between its irregular and chamfreted sides, until, again meeting with other calcareous strata which have remained perfect, that is, without being worn through, the river has been forced to make its way under them, thereby disappearing for the space of three hundred and fifty feet, which is the length of the vault or irregular cavity in which it loses itself.

'The first time I visited this remarkable spot, which is as curious as it is romantic, I expected that a river, which, previous to its disappearance, is in itself so considerable, and in many places rapid and impetuous, would re-appear with some degree of velocity; but, on the contrary, I could scarcely discern the direction of its course; for, except some trifling bubbles and eddies (occasioned no doubt by the

confined particles of air which disengage themselves from the water, and the resistance it experiences among the craggy rocks in the interior of the mountain), it ascends, from its subterraneous channel, with a most surprising placidness, unaccountable, unless upon the following principle:—It may, I presume, be attributed to the form of the channel, which is most probably that of a siphon, with the leg or end, where the Rhône re-appears, more vertical than the other;—a conjecture which seems the more probable, as it in a great measure accounts for the total loss of a variety of objects, such as dogs, pigs, large pieces of timber, &c. which have at different times been thrown in, by way of experiment.' P. 39.

There can be little doubt, from these circumstances, that, under the rocks, the river expands into a lake, and those bodies which are lost may probably be driven into the sides by the eddy. But perhaps it is an erroneous expression to call it the 'loss;' large masses of rocks from the neighbouring mountains may have only formed, over it and the lake, a natural arch.

Geneva, our author's next step, has been so often described, and is so well known, as to require no particular notice. It is singular that Mr. Beaumont declines giving any account of a revolution of which he was an ocular witness, and yet details the ancient history of Geneva from the earliest accounts. We are not certain that the former would not have been misplaced in a picturesque tour: we are confident that the latter is so. Poor Geneva! How art thou fallen! Not, however, to indulge in reflexions as unsuitable to the subject as the observations we have just reprehended, we shall copy the description of the prospect as it occurred to our author from his bed-room at Sécheron, in the neighbourhood of Geneva, the morning after his arrival.

'Let my reader for a moment suppose the frozen summits of the mountains of Fancignie gilded by the brilliant tints of the sun, one of the most beautiful mornings in June, lighting up not only with a ruddy glow that part of the Alps, but unveiling the whole face of Nature, and brightening every colour of the landscape,—the air serene, and the atmosphere impregnated by the flowers and blossoms which the trees and meadows still displayed. While one side of this noble lake washed, with its transparent waters, the walls of my habitation, the opposite side watered the basis of the rich and fertile hills of Cologny, which may be said to serve as its southern boundary.—Looking up, in almost a straight direction from where I stood, I beheld the elevated and stupendous Mont-Môle far distant in the background,—which, though, even at that hour of the morning, in part immersed in a purple vapour, yet exhibited its spiry summit, rising like a majestic pyramid, taking the beautiful hills of Cologny, as it were, for a basis. On the other hand, the naked and rugged mountain of Salêve, and the well-cultivated Voirons, seemed to have separated only in order to display, by the contrast of their colour, more brilliancy and magnificence in the sublime prospect of the Glaciers, discernible between that separation,—exhibiting an astonishing and

noble amphitheatre of mountains, rising rapidly on all sides, each more elevated than the other, and crowned by that colossus of granite, snow, and eternal ice, Mont-Blanc, whose extreme elevation commands both wonder and admiration.' P. 48.

The seiches in the Leman Lake have not been explained. After mentioning the different causes that have been assigned for these sudden flows and ebbs, or occasional rufflings, Mr. Beaumont attributes them to some under-currents, as likewise to the subterraneous air called '*vandaise*' by the Germans. We should not have engaged in this trifling disquisition but to give an instance of our author's inconclusive and superficial reasoning on subjects of natural history and philosophy. These causes are inconsistent with each other; and the former, as regularly occurring, cannot occasion an irregular movement. The latter too is in itself unexplained, and to it therefore we ought not to attribute an effect, and then consider the problem as solved. The origin of the Lake of Geneva is examined at great length, and the solution is buried under a load of words. It need only have been said that the ground has sunk in this spot, and the hollow been filled from the waters of the Rhône, as well as the other springs from the neighbouring mountains. Every geological appearance proves this fact; and it is equally evident that the waters of this, as well as of every fresh-water lake, are diminishing in depth as well as extent. One circumstance, illustrating the appearance of the hills in this neighbourhood, though sufficiently obvious, is strangely overlooked, viz. that the rocks are deprived of their covering by the effects of the air and rains, and thus their internal structure is discovered. In this view the Dôle on the summit of Mont Jura is not surprising, though differing in its nature and structure from the base of the mountain; similar appearances often occur, and granite is not unfrequently thus found on hills of a later date, in consequence of the destruction or separation of the parts of some adjoining mountain. The bouleversements, and other shocks, so often adduced in the explanations of our author, must be received with caution in a country where no marks of volcanic fire occur.

'Owing to the extreme elevations of the Dôle over the Lakes of Geneva, Roses, Joux, Neufchatel, and Morat (every one situated at the base of the Jura), and its proximity to the primitive chain of the Alps, the prospect from its summit is one of the most noble and varied that imagination can conceive. The view, which plunges on nearly the whole surface of the Lake of Geneva, is most agreeably relieved by the soft harmonious tints reflected on its transparent waters by the multiplicity of objects diffused around, and which, when we take a bird's-eye view of them, exhibit the most enchanting landscape of a country to which Nature has been so singularly bountiful. The hills which screen the lake appear, from its vast height, as a plain surface only, on which an incredible number of meadows, fields, and vine-

yards, separated by compartments, as in a plantation or pleasure-ground, are seen promiscuously mixed together; while the cities, towns, villages, and hamlets, convey the idea of being built of cards, if I may be allowed the expression, from their extreme, and yet distinct minuteness. I use this simple comparison, not only by way of giving a just conception of what they really appeared at the time, but of the impression they have left in my recollection. Yet, of all the objects which most forcibly attracted my attention, and served, if possible, to excite more strongly my enthusiastic admiration of the works of the great Author of Nature, to whom the habitable world is not even a point in comparison with the entire extent of his works, was the primordial chain of the Alps. This I could easily discern, in an extent of not less than three hundred miles, describing a kind of circle, which seemed to lower on the right hand and left, as if to exhibit, with greater advantage, the stupendous and formidable Mont Blanc, which occupies the centre of that immense chain.' P. 86.

The history of Lausanne is also copied at some length; so that the beauty of the prospects around, the salubrity of the air, and the elegant as well as philosophic society to be met with there, are very shortly noticed.

The observations on the formation of mountains in general, particularly those which screen the Lake of Geneva, with a view to explain the origin of the lake, we cannot commend, either as clear or scientific. We catch, with difficulty, some imperfect ideas scattered under a mass of words; and these are such as we cannot approve. The author falls into the usual error of requiring a vast quantity of water to dissolve the quartz of the granite; and, though he alludes to the effect of compound menstrua, the allusion is so indistinct as to lead to no important consequence. The advantage to be derived to this theory, from the idea of the ocean sometimes flowing to the poles, and at another period to the equator, we cannot perceive; but whether advantageous or not, the fact is not supported by observation, nor is the idea of the ocean accumulating exclusively round the equator better assisted by geographical investigations. The form of the earth is not owing to the sea, but must have been produced while at least a part, if not the whole, was in a chaotic or semifluid state, as we have had frequent occasions to remark; neither is it derived from the mountains, which are not taken into the account when the proportion of the equatorial and polar diameters are considered. Above all, we particularly object to the influence of volcanoes in the formation of mountains, as not one in 500 of the most considerable mountains is volcanic; and those which are so do not owe their elevation to the fire. Thus Ætna was a mountain before it became a volcano, and there is reason to think the same of Vesuvius; but this system is particularly inapplicable in a country where no traces of volcanoes exist. Some of our author's conclusions we shall transcribe, for we have not

room for the whole. With these, however, our readers will probably be satisfied.

'As all these facts and data, of which the number might be considerably augmented, are now generally established, I purpose making use of them to explain my ideas on the formation of the Lake of Geneva, and the valleys which there terminate, as well as to account in what manner the immense blocks of granite, or primitive rock, have found their way to the summit of most of the calcareous mountains which now screen it, and with which they have not the least affinity; and I can safely say, that the more I have observed the structure of the different mountains situate between the Pennine Alps and the lake, including the Salêve, Mont Sion, the Vouaches, the Jura, Jorat, and the major part of those which serve it as a barrier, the more have I been confirmed in my opinion, that, after the crystallisation of their nuclei, of which the different forms and directions had already traced the greatest part of our valleys, the subterraneous fires or volcanoes that afterwards existed, as also the caverns and fissures naturally formed during that crystallisation, were soon after, in great part, totally covered by the successive sediments of the sea, at the time of its retreat; so that the surface, which extended from the summit of the Alps to the last chain of the Jura, may be considered as having presented or formed one entire, inclined, and irregular, or undulated surface,—though not, however, sufficiently irregular to prevent the sea, in one of its retreats, from carrying from the summit of the primordial chain the immense masses of granite or compound stones, &c. which it had, as it were, detached, and then deposited in the places where they are now found; or, in other words, where the force of impulsion, at first given by the current of the sea, was obliged to yield to that of gravity and friction.

'Admitting, therefore, this supposition, the surprise ceases with respect to the finding such huge masses of primitive rock at the extreme distance and elevation as they now are, and not only isolated, but absolutely lying on mountains so totally foreign to them in composition and structure, as the Salêve, the Jura, along the lake, on the hills of Cerdon, before observed, and even in the neighbourhood of Lyons; for soon after, a number of valleys, having been apparently formed by the crush of the vaulted roof of the before-mentioned subterraneous caverns, as also by the causes stated in the tenth article and following data, the greatest part of these same blocks were necessarily, or unavoidably, left on the summit of those calcareous mountains formed by the new-made valleys: it is therefore no unreasonable supposition to conclude, that most of the valleys which terminate near the lake may have been thus formed, as well as the mountains of the extensive basin itself, to judge by the different directions exhibited in the strata of the mountains which now skirt it on all sides, as also by their structure, abruptness, and the enormous calcareous rocks which cover their basis,—in fine, by the very great analogy that exists in the construction of most of the hills, which serve as its internal dyke.

'From these suppositions and facts, I am therefore again induced to conclude, that the lake may have once formed an extensive cavern,

or caverns, of which the vaulted roof suddenly gave way, for some of the causes before mentioned, or else by the expansive force of a fluid, occasioned by some subterraneous fires; for, as already noticed, all bodies expanding with heat, and the limits of that force of expansion being there undetermined, it gradually increased, until it became superior to the incumbent weight of the vault, which it so distended as to occasion its explosion.' P. 114.

The town of Villeneuve is shortly described; but, on leaving the eastern angle of the Lake of Geneva, it is singular to find our author recommending an attention to the alluvial accumulations of the Rhône, in order 'to form a just idea of those which invariably exist at the mouths of *all* rivers.' Must we go then to Villeneuve to learn what every river will teach? It is equally singular to be informed that the Rhône *does* mix its waters with the Lake, because it passes out clear, when the whole lake, except a little way from the entrance of the Rhône, is of remarkable pellucidity.

The salt-springs of Bevieux are particularly described, and the account is interesting. The heat at the bottom of the mine is 63° of Fahrenheit, as Saussure has already observed, more than seven degrees above the mean heat of the earth. Mr. Beaumont does not, however, adduce his favourite volcanoes as the cause, but, under a better guide, attributes the heat to the decomposition of surrounding pyrites. The fall of the river Sallanches, called by the inhabitants Pisse-vache, is also shortly noticed.

The author is now, as the reader will perceive, in the Lower Valais; and he there meets human nature in its most degraded form, in the persons of the cretins, from whom humanity does not turn away; this unfortunate people being attended with the most careful anxiety; and superstition lending her aid, by leading the children to believe that these unhappy beings thus expiate every offence they may have committed, and that their prayers are particularly efficacious.

The description of Martigni, and the northern side of Great St. Bernard, offers nothing particularly new. It is a spot apparently 'abandoned by nature,' arid, sterile, and terrific. There are times when this sublime scenery pleases; but it is not in the storm which our author encountered, when he happily met with his interesting pilgrim, whose story is well told.

'But, alas! he (his guide) had not left me long, ere I grievously repented of having discarded him, the descent being, beyond any thing I could conceive, steep, irregular, and almost trackless; when, at once, the surrounding objects became suddenly intercepted by dark clouds, which were accumulating most tremendously, while in an instant they expanded, and I became, as it were, enveloped in them—the wind, during this time, forcing itself in violent and frightful gusts over the mountain, chilled my mind with horror. The clouds were so thick, that for the moment they obscured the light, and prevented

my finding my way, while they wetted me so thoroughly, that, had I been soused in a river, I could not have been in a more deplorable situation. Yet were these only the prelude or forerunners of a still more dreadful storm; for while the wind, at every gust, increased and became terrific, so as to carry away or overturn whatever might lie in its direction (a circumstance which often happens on the top of the Alps), the thunder rolled and lightning flashed beneath my feet, and, wonderful as it may appear, hail, intermixed with large flakes of snow, fell thick upon me, and seemed to blow from every part. Thus chilled and comfortless, I stood unavailingly lamenting my want of precaution, and was on the point of throwing myself on the earth, and resigning myself to fate, having never before or since encountered such a storm. Not a tree could I discover that might afford the least shelter; nothing but huge and barren rocks, heaped one on the other to an extreme height, displayed themselves around, and very nearly filled up the gorge of the mountain. But at the very moment when I fancied myself alone, abandoned, and exposed to the fury of the elements, the sound of a human voice struck my ear, apparently at no great distance, although I was for some time unable to discern whence it came. While, with sharpened sight, I eagerly sought about, the request for me not to advance, but instantly to screen myself under the nearest rock till the storm should be abated, was again repeated. With this command, which for the moment appeared supernatural, I immediately complied, and soon after espied my guardian angel in the habit of a pilgrim, wedged in between two rocks. As soon as I could with safety quit my situation, I made my way, as well as I could, over the stones which separated us, and joined him, with quickened pulse and renovated spirits.' P. 146.

The convent and hospice of Great St. Bernard, the scene of the most active and useful hospitality to travellers which humanity has yet recorded, is well known, and has been often described. We do not perceive that our author has added to what has been already told; so that we shall return with him to Martigni, and accompany him to Upper Valais, the source of the Rhône, and Great Mont St. Bernard.

The Valley of the Rhône, in the Upper Valais, is a comparatively low spot, and occasionally inundated when the river is swollen with melted snow. In some other parts, there are occasional eminences, which the author brings as a support of his retiring sea. The sea has undoubtedly retired from this spot, but it was only at the period when it ceased to cover the entire earth. To consider the whole of the subject of the river, we shall step on to its source, which is supposed by some to be from the Glacier of La Furca, or rather from its icy vault. The real source, at least that which the inhabitants believe to be the source, is three transparent springs from the basis of Mont Salsberg, six hundred paces above the vault. These springs deserve the honour, for they are transparent and warm, raising the mercury in Reaumer's thermometer 14°; while the

water, that issues from the icy region, is only $2\frac{1}{2}^{\circ}$ of the same scale. We have had more than one occasion to remark that the sources of large rivers are not the largest springs, but almost universally warm ones. The baths of Loiche are a sulphureous water of the heat of 120° of Fahrenheit, though surrounded by snow; but, to explain this degree of heat, we need not have recourse to volcanic fires, according to our author's hint. The situation is truly romantic, and merits being more generally known.

'This valley takes its name from the torrent; and, in the space of three or four miles, becomes so deep and narrow, that it appears as a perpendicular fissure only, through which the torrent continues rushing, at the extreme depth of two thousand feet beneath the road, exhibiting a frightful precipice, filling the mind with a mixture of terror and surprise, which is further increased by the tremendous noise of the water, re-echoed by the lateral rocks. And surely nothing can be more surprising than the appearance of this very singular road or track, nothing similar to it having occurred to me in any part of the Alps: and truly wonderful it is, when we consider that it is entirely cut along the side of a steep fissure, forming, if I may so call it, a kind of zig-zag gallery, which descends to the bottom of the abyss,—for such is the idea conveyed when viewed from the summit; and, of course, it requires no small degree of fortitude to pursue it.

'This road is in some places covered by the main rock, and in others by tufts of firs and shrubs, which grow between the strata of the same mountain, whose structure seems to vary considerably; for its top appears to be a soft tender schistus, succeeded by a species of calcareous stone, with inclined strata, which rest on others of a hard kind of horn-stone, nearly horizontal. Before the construction of this road or pass, which was made about fifty years ago by order of the Valaisan government, and executed by the Tyrolese at great labour and expence, the access to those baths was very formidable, and could only be effected by means of ladders thrown across from rock to rock, till they reached the bottom of the precipice. At stated places, strong robust men were stationed, in order to convey the invalids who frequented the baths on their shoulders, thus carrying them down the ladders, having previously bound their eyes with a handkerchief, lest fear might have overcome their courage had they been sensible of the extreme depth they were taken to. Before I had scarcely reached half the descent, I perceived, in the gloomy vale beneath, some company, who were apparently returning from the baths, and formed a most singular and pleasing contrast to the wild and rude scene which surrounded them.' P. 177.

'These springs, which altogether yield about five or six cubic inches of water,' (something must be here omitted—probably *every hour* or *minute*) 'serve to fill four large baths, divided into four regular squares, capable of containing five-and-twenty or thirty persons each. The water has a strong sulphureous smell, which evaporates

or loses itself if taken any distance. It is deemed efficacious for many complaints, as the spleen, hysterics, scurvy, &c. and is accounted a great strengthener of the stomach. But a most singular virtue which attends it, and which must not pass unnoticed, is that of restoring life and colour to flowers and vegetables, let them be ever so withered or dead, when thrown into it; although, from the heat of the water, it might naturally be supposed to have a contrary effect; but so it is; and no other wise can I account for it, than from the particles of neutral and alkaline salts with which the water is impregnated. Close to the baths begins the ascent to Mont Gemmi, which is neither less curious nor wonderful than the former, being likewise cut in the main rock for the space of seven or eight miles, in a continual zig-zag, and nearly every-where covered by the rock itself.' P. 179.

The singular mode in which the inhabitants of Brieg remonstrated against the conduct of their rulers, in former ages, we should have described at length, if our article had not been already too greatly extended.

The robust health, the simplicity of manners, the industry and temperance, of the inhabitants of Upper Valais, are truly interesting and entertaining; but the short accounts of the Simplon and Mont St. Gothard somewhat disappointed us.

'The passage of St. Gothard is probably the only mountain in Europe that is formed by the junction of such a number of long chains of spiry peaks, piled one above another, as already observed, to such an astonishing height, or that gives birth to so many rivers and torrents as this does. For, if we begin on the south, we shall there find the Tesino, which takes its source on the summit of the mountain, and then empties itself into the Lake Majore and the Pô. Eastward are the three sources of the Rhine, which by their junction contiguous to the town of Richenau, five-and-forty miles from their source, form that beautiful river, which, after traversing a part of Switzerland, Germany, and Holland, throws itself, near Leyden, into the German Ocean. Northward flows the Rheuss, which, as before stated, takes its source in the Lake Luzendro; then, passing through the Lake of Lucerne, or Four Cantons, mingles with the Aar near the town of Vindisch, fifteen miles before this last river reaches the Rhine: whilst, north-west, runs the same river, which traverses the lakes of Brientz and Thun; and, westward, the Rhône, the course of which I have described from its source to where it throws itself into the Mediterranean Sea.' P. 210.

The various descriptions of the structure of these mountains we have not noticed, as we have often had occasion to mention their nature in general; and our author's accounts are diffusely scattered, incapable of abridgement, and uninteresting to the general reader.

The typography of this volume merits our commendation; it is truly elegant, and, unlike books rendered designedly ornamental,

does not dazzle or fatigue the eye: the colour of the paper is well contrasted with the letter, which is very neatly cut.

The plates are in general very beautiful and expressive, particularly those which represent the mountainous countries; the icy glacier is not correctly delineated, and the objects sometimes want breadth. On the whole, however, this work will form an elegant source of amusement for the traveller and natural historian.—We have not concealed its errors, and done ample justice to its merits.

ART. IV.—*General Biography; or, Lives, Critical and Historical, of the most Eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order. Composed by John Aikin, M.D. Mr. Nicholson, and others. Vol. II. 4to. 1l. 11s. 6d. Boards.* Kearsley. 1801.

IN our review of the first volume*, or rather, as we were then willing to style it, the first fasciculus of this work, we explained, at some length, the plan of the authors engaged in it, and offered our observations upon its nature. The plan was undoubtedly arranged with great deliberation; and, though we thought it might have admitted of some improvements, yet such could not be at that period introduced, even if conviction had followed the remark. On the earliest appearance of this new volume, we have, according to our promise, taken it up, and, after a careful observation, shall deliver our opinion on the execution, premising our sentiments on this kind of composition, that we may not condemn authors on statutes which they have not known.

Biography is an art of no common extent. It involves in the lives of literary men the knowledge of the various sciences which they professed;—in those of physicians and philosophers, an extensive acquaintance with medicine and philosophy; in those of princes and politicians, no inconsiderable knowledge of history; in those of artists, a taste for, and discrimination of, the beauties of nature and art. It is with great propriety, therefore, that the undertakers of this work have procured associates of different talents and pursuits; and those selected in the room of the late Dr. Enfield truly merit the distinction: we allude to Mr. Nicholson, to whom some excellent chemical articles are attributed; and Mr. Morgan, who has 'undertaken the philosophical and theological department.'—It has been said that the lives of literary men are distinguished chiefly by the dates of their works. This is, however, true only in a very limited view. If biography be designed to include the characters of each individual, the task

* See Crit. Rev. New Arr. Vol. XXVI. p. 130.

is more extensive and more complicated. It is necessary to describe minutely the talents and the genius, to ascertain the advances made by each, from the state of the science which he found; to discriminate between the plodding compiler and the ardent inventor—between the first spark of genius, from the collision of striking facts, and the exertions of him who enlivens only or extends the illumination. Thus the genius of Mayow will shine resplendent by the steps he made, though we have denied him the merit of anticipating every modern discovery; Berkeley will stand unrivalled by the extent of his researches in the principles of knowledge, while his ultimate conclusions respecting the non-existence of matter are rejected; and Stahl will acquire eternal fame by the substitution of an imaginary principle, phlogiston, which gave a consistency and form to a body of scattered facts. Had not the doctrine of phlogiston given a stability to the experiments of chemistry, the discoveries of Lavoisier might not have existed.

Again. The biographer should not only trace the minuter features of the mind, but follow them in their effects on an author's opinions, and pursue them in their influence on his works. Thus, as the near-sighted person sees clearly only those things within the limited sphere of his confined vision, there is a kind of mental near-sightedness, which often pervades volumes, where only common and obvious propositions are well expressed, while every thing beyond is confused. The opposite faculty is less frequent; yet it existed in Hartley and Newton, who glanced beyond obvious propositions, and detailed only what went beyond those already known. We have, however, said enough to illustrate our meaning, and have perhaps advanced too far in this didactic style. Mr. Morgan may reprehend us for preaching to *him;* yet perhaps on another occasion we may extend these views, and add to these preliminary investigations.

On examining this volume, we find, as before, much to commend. Dr. Aikin's talents in this walk we have long since acknowledged; and we perceive some very judicious and discriminated lives from the pen of his associate, if the letters N and A point out, as we suppose, these respective authors. We still think that, for the sake of reference, the lives of some obscurer individuals might have been added; for, though we have said that the features of the mind are one of the great objects of the biographer, yet there are many whose histories are limited by a statement of the country that gave them birth, their professions, and the dates of their births and deaths; and of these we sometimes want a short account.

The volume before us is much larger than the former, consisting of more than 700 pages, extending from BARC to CIV; and of course containing a considerable variety of entertainment. In the greater number of lives no new information can be ex-

pected. Many are, however, wholly new in the biographical collections of this country; and to many, contained in former dictionaries, there are annexed some judicious remarks. To notice all the articles which are new or improved would lead us much too far; even the new ones would form a very extensive catalogue: and we may suggest that to each volume a table of the lives contained in it should have been added, distinguishing the novelties and improvements.

An excellent life of Bergmann, signed W. N. now first appears, forming a completely original article in our biographical dictionaries. We shall select a part of it, premising only that Bergmann was an acute philosopher, and a diligent successful experimentist, rather than a man of extraordinary genius. His ingenuity in contriving experiments, and attaining the end by the simplest methods, was unrivalled; but he collected no facts, so as to illustrate one great extensive principle: he accumulated the means of such discoveries for others, without aiming at them himself.

'During these immense and multiplied labours in the peculiar departments of chymical research, the mind of Bergmann was steadily fixed on the great and general object of those attractions which the component parts of bodies appear to exercise upon each other with such variety of energy. Besides the general changes which bodies may undergo by mechanic force and the operations of heat, it is found that their first principles are held together by powers which in some instances are exerted very strongly, and in others scarcely at all; that every gradation of intensity is to be found among these adhesions; and that though in some cases a third principle presented to two others in combination will unite with them, and form a triple compound, yet in a very great number of cases this third principle, if its attraction to one of the two be more considerable than the power which holds them together, will unite with that one, and cause the other to be separated or excluded. It is not necessary to enter into any discussion in this place respecting the propriety of distinguishing physical energies by moral appellations. Much may be said in justification of this practice; but it need only be here remarked, that these attractions (whether they be one and the same with the attractions of cohesion and of gravitation, but modified by the density, figure, or other affections, of the particles, or whether they ought to be considered as powers peculiar and distinct) are denominated elective attractions, because the principle which quits its original state of combination to unite with the other principle offered to it does, at least in a metaphorical sense, exercise an elective power. From this short sketch it will be seen that the great business of chymistry must consist in determining the excess and effect, or rather the magnitude of these attractions, of which a large part will be elective. Early in the present century, the famous Geoffroi composed a table of simple elective attractions, which he called affinities. It consisted of a number of columns filled with the names of simple substances ranged beneath each other; and the position or ar-

rangement was so managed, that the substance at the head of any column possessed an elective attraction to every one of those named beneath it, greater in the order of their vicinity to it. So that if this first substance were supposed to be in combination with any other in the list beneath, it would part with that principle whenever one of the substances standing higher in the column was presented to it; but would retain its state of combination, notwithstanding the application of any of the substances standing lower than that with which it was united. It would lead us too far into scientific discussion if we were to enumerate the saline, earthy, and combustible substances, which form the objects of chymical research in the three kingdoms of nature; and thence deduce the number of experiments which would be necessary to determine the mere simple elective attraction or preference without indicating its intensity. At the time when Bergmann undertook to extend and improve the tables of Geoffroi, his calculations pointed out no less than thirty thousand experiments to be made in order to bring the tables to the level of our knowledge. It would therefore probably have been long before his work on elective attractions would have appeared, if the enfeebled state of his health had not induced him to think that his life was near its termination. From this consideration, he thought it proper to publish the materials he had collected, the ideas he could have wished to develope, and the prospects he intended to verify. Under this urgent impression, he thought himself liable to no reproach for having published an imperfect work, or for presenting conjecture where he was desirous of substituting proof. "It is enough," said he, "if my essays may assist others in extending their researches. Whether the truth be discovered by me or by another is of no consequence."

This work, which appeared to him so imperfect, was not however considered as such by the world. His table of simple affinities is incomparably more extended than that of Geoffroi, and is the first which exhibits the laws of affinities as they are observed the dry way. He likewise invented a method absolutely new for expressing those attractions which are exerted when one compound is presented to another. This mode of enunciation is unparalleled for its perspicuity, and the extreme rapidity with which complicated operations may be described and read by a glance of the eye, in far less time than they could be described by human utterance. In his schemes it is at once seen whether the operation takes place in the humid or dry way; what are the substances presented to each other; their component parts and proportions; the numerical expression of their attractions; what new compounds take place; and whether they fall down or sublime, or remain in solution, and which of them are thus respectively affected. If the subject were duly attended to, there is no doubt but all the collateral circumstances of masses, aggregations, temperatures, and other affections, might be included; and even that by proper symbols, and this happy art of including position among the signs of operation, all the objects of the human understanding might be expressed with a degree of speed, comprehension, precision, and universality, to which the ordinary language of man and its alphabetical description can never reach.' P. 123.

The life of Bering is also new and well drawn, and it is subscribed, like many other well-written lives, by the letter J. The life of Berkeley, (W.N.) though containing no new facts, is yet illustrated by a judicious abstract of Berkeley's principal work, which we do not recollect to have seen in any other collection.

'In his next work, entitled "The Principles of Human Knowledge," he attempts to prove that the commonly-received notion of the existence of matter is false and inconsistent with itself; that those things which are called perceptible objects exist only in the mind, and are mere impressions produced by the immediate act of the Deity, according to certain laws, from which in the ordinary course of nature he never deviates. The writer of his life seems to think that the perusal of the airy visions of romance, and the attention which at that time was excited towards the operations of the mind, by Locke and others, may probably have given birth to his disbelief of the existence of matter. But the reasonings of Berkeley possess higher claims, and bear no analogy with the visions of romance. His mind was uncommonly acute. He discerned much, but his progress was to be made in a region of enterprise then scarcely explored, and still enveloped with obscurity. The familiar hypothesis of impenetrable extended atoms, familiar only because adopted by philosophers for ages, is in strictness as inconceivable as the hypothesis of Berkeley, for his absolute conclusion is not indeed entitled to a better name. The truth is, that we discern nothing but powers. Berkeley saw this truth most clearly: but he dared to look further, and pretended to trace the origin of those powers of which in fact we know nothing, and have not even the data upon which we might attempt to investigate their sources. Whether matter consist of atoms; whether it be penetrable or impenetrable; whether a particle of matter be any thing but the mere locality or centre, round which the operation of certain powers may be effected; whether there be any other mode of existence but that which is denoted by the word consciousness; and whether matter be or be not extrinsical to consciousness;—these, and numerous other questions, which may be, and have been proposed, must be determined, if in truth they be determinable, by that succession of facts which we are habituated to distinguish by the names of cause and effect. But as it is clear that no such succession is ever presented to our contemplation respecting them, it must follow that the object of discussion is placed for ever beyond our reach. Yet to know the limits and the proper objects of human research, and to determine in what instances men have ventured to reason without previous grounds, is of the utmost value. Berkeley possessed an original, strong mind, capable of removing a portion of the errors in metaphysics; but he proceeded too rapidly on a subject which is not yet reduced to that simplicity of which it appears to be capable.

'In the introduction to the Principles of Human Knowledge, the author objects to Locke's doctrine of abstract ideas. This last author had asserted that the mind is capable of leaving out of the complex idea of an individual whatever may constitute its peculiarity, and by that means obtaining an abstract idea, wherein all the parti-

culars of the same kind equally partake. Berkeley rectifies this notion, by observing we have no abstract ideas; but that in cases where such ideas have been supposed to exist, the object of attention is some general proposition or truth, which being applicable to a great number of individuals, may be affirmed of them, and used for their classification. This does not appear to be a mere subtlety or nice distinction; for if we look into the reasoning processes of the middle ages, and of many writers even of our own times, we shall find that a very great portion of error indeed has arisen from a direct, or implied, supposition of independent abstract notions. It may be sufficient on this occasion to mention the words space, ratio, motion, virtue, vice, &c. which, when used as substantives, are very obscure, but become much more perspicuous when the specific bodies, or things of which they are the relations, are expressly treated.' P. 128.

We may just remark that, in the life of the famous adventurer Benyowski, the accounts of one of his companions, Stephanow, have been published, and that the existence and escape of miss Nilow are, from that authority, not imaginary. The Memoirs of the count we examined in our twenty-ninth volume.

The lives of the three Bernouillis (James, John, and Daniel) are very well written by Mr. Nicholson. That of Bernstorf, the great defender, if not one of the first projectors of the armed neutrality, is particularly interesting at this time. His arguments in its favour we shall transcribe.

'In the year 1780, during the American war, in consequence of an order issued by the British government for intercepting all vessels belonging to neutral powers, which might be laden with naval stores, and bound to any of the enemy's ports, Bernstorf had another opportunity of exercising his diplomatic talents, and of displaying his political character. In a note transmitted by him to the courts of the belligerent powers, the Baltic was declared a Mare Clausum; and it was further stated that his Majesty the king of Denmark had resolved not to grant a passage through the Sound to armed ships belonging to the powers at war. It was added also, that the other northern powers had adopted and professed the same system; which was the more natural, as those powers whose states surrounded the Baltic enjoyed the most profound peace, and considered it as one of the greatest blessings that sovereigns could procure to their subjects. In a subsequent note, dated June 8, and transmitted to the three belligerent powers, England, France, and Spain, Bernstorf expressed himself as follows: "An independent and neutral power never loses by others being at war the rights which it had before that war, since peace exists for it with all the belligerent powers without its having to receive or to follow the laws of any of them. It is authorised to carry on trade, contraband excepted, in all places where it would have a right to do so, if peace existed throughout all Europe as it actually exists in regard to it." Soon after, Denmark and Russia entered into a treaty for the protection of their trade, to which Sweden, Prussia, and other states, acceded; and the result was that

league formed against Great Britain, which is better known under the title of the armed neutrality.' P. 147.

The life of Dr. Black is signed A, and it merits considerable commendation. We cannot admit that 'the vigour of his mind' had declined in the latter period of his life, as the experiments on the Iceland waters would have been highly creditable to the spirit and abilities of the most active chemist. It was, we think, rather 'through indolence, or a dislike of being taught by newer men, that he suffered others to pass him in the very career of discovery that he had opened.' We regret to hear that 'he opposed the new theories with little candour and liberality,' and invidiously avoided mentioning, or undervalued, the discoveries of other men. It was a dark spot in a character otherwise brilliant, and we are sorry that it can be said on authority so respectable.

We were much pleased with the life of Dr. Blacklock, though little novelty can be added to the few events which distinguished the different periods of the life of this amiable man and very pleasing poet. Of Mr. Justice Blackstone's works the biographer (W.) does not we think speak with sufficient candour. To copy the praises of the commentary is unnecessary; but these are clogged with a censure, which, though not wholly unfounded, is urged with a suspicious eagerness.

'If we examine those parts of the work in which the author appears in his philosophical character, it will be necessary to abate considerably of this high praise. The theory of government, and the principles of political freedom, have employed the talents of a great number of distinguished writers; but the philosophy of law, or the science of civil and criminal legislation, a subject of equal importance, and probably of greater difficulty, has been comparatively neglected. Except the treatise of Beccaria on penal law, and some detached passages of the Esprit de Loix of Montesquieu, it would be difficult to find any work of a celebrated writer relative to this most interesting subject: but even Montesquieu on these occasions is not exempt from the habits and prejudices of his profession; and the philosopher too often degenerates into the lawyer and antiquarian. It cannot then be thought surprising that Blackstone, in those parts of his Commentaries where he examines the reasons and principles of law, discovers no portion of this philosophical spirit; and that he does not rise above the ordinary level of those writers who in every age and country have extolled their own municipal institutions as the "wisdom of ages," and the "perfection of reason." In discussing the propriety of particular laws, his ingenuity is always occupied by the forms of jurisprudence; and instead of referring to public convenience and general utility, the sole standard of all rational legislation, he perpetually appeals to those technical arguments which are dignified with the title of "legal reasons." He is in all cases the advocate and the apologist of existing institutions; and it is the constant tendency of his work to justify whatever has been established by antiquity, to discredit the improvements of modern times, and to

expose to contempt or indignation all proposals for further change. He is one of that servile class of writers under whose auspices the mind of a nation makes no advances, who confirm the prejudices and ignorance of the people, while they flatter the pride and indolence of government. In his political principles, he is the slave of power and the advocate of prerogative; and his ecclesiastical opinions are strongly tinctured with the spirit of religious bigotry and intolerance.' P. 180.

The lives of Boerhaave and Bonnet are written with great ability, and contain a very judicious view of their characters and talents, though nothing can be added to what is already known in biographic incidents. The conclusion of the life of Boyle, the whole of which is characteristic and judicious, we cannot too highly praise.

'From all the incidents of the life of this admirable man, authors have not hesitated to place him in the first rank of philosophers; a station which, indeed, he deserves. Yet it has been remarked that modern writers have been less attentive to his fame than his cotemporaries. Many of his discoveries are so generally useful, and lead to such extensive practical results, that they have become too familiar to direct the attention towards their author. As the loom, the plough, the pump, the mill, have become the tools of civilised society, while their inventors have been forgotten; so have the air-pump, the thermometer, the hydrometer, and numerous other instruments and processes, invented or improved by Boyle, become essential to philosophical research, and are too often used, to admit of continual reference to their discoverer. The great mental powers of this man were assisted by his moral habits. If he could have deceived himself or others, his narrations would not possess the character they do at this day. Upwards of a century has elapsed since he opened the path of philosophical chymistry to the world. Thousands of active and intelligent operators have repeated and extended his discoveries, and every subsequent fact has proved his inviolable fidelity. He was never misled by the vanity of forming a system, nor actuated by any motive unworthy of a true philosopher. His laboratory was only a small part of the theatre on which he contemplated the series of natural causes. The great scene of the universe, the operations which incessantly proceed around us, and that tentative science which human necessity has explored in the arts and trades, were alike the objects of his curious enquiry. Hence it is that his writings abound with the seeds of future discovery, and are highly interesting to every friend of science. They cannot be read without improvement; and in these alone, if no life of Boyle had ever been written, the reader would behold a man truly deserving of the affection, the esteem, and the admiration of succeeding ages.' P. 276.

What, however, appeared to us particularly new and interesting was the life of Breitkopf, the celebrated printer and letter-founder. We regret that we cannot transcribe it entire: we shall,

nevertheless, select some interesting circumstances respecting his inventions.

'A few years after he had finished his academical courses, when he found himself obliged to apply with more attention to his father's business, he resolved all at once to study the mathematics; and, meeting with a work of Albert Durer, where the shape of the letters of the alphabet is deduced from mathematical principles, to give them a beautiful figure, and according to which the first printing types were formed, he began to consider printing in a very different light. He now found, what he had before despised as a mean handicraft, to be a wide field capable of much cultivation; and the improvement of this art became afterwards the principal object of his life. After reading Albert Durer's work, he tried to delineate the form of types mathematically; and he observed, with much pleasure, that in this attempt he had been preceded by many ingenious men, though some of them had entertained the most ridiculous ideas, such as that of finding a pattern for beautiful characters in the regular structure of the human body, or in the figure of the mouth and tongue, and had endeavoured to form the letters after these models. Proofs, patterns, and copies of all these, by the Dutch, English, French, Flemings, and Italians, he sought for with great diligence, and his collection certainly surpassed any thing of the kind in Europe. He now began a general reformation in types, and by these means became the restorer of good typographic taste to Germany, as he delineated new and improved figures of characters, and then caused matrices to be cut for casting them. This afterwards formed his chief employment; and it may not be saying too much to affirm, that his printing-office and letter-foundery were the completest in the world, without even excepting those of the Society *de Propagandâ* at Rome; since he possessed punches for 400 alphabets, with an equal number of matrices, and a most copious assortment of ornaments. Breitkopf was not jealous of the merit of others in the same department: he rejoiced at every step made towards perfection in the art, whoever might be the author; and readily adopted the inventions of others when they contributed either to beauty or advantage, as is proved by his employing the types of Baskerville. He set a high value also on the labours of Didot; and it was rather caprice, than the expence of that artist's types, which prevented him from purchasing them when he had the first offer. Breitkopf was not fond of any thing defective, and in Didot's types a great many kinds of letter were wanting. His treaty, therefore, with Didot was soon broken off, and the types were afterwards purchased by Unger at Berlin. By researches into the history of his art, Breitkopf clearly saw how engraving on wood had given birth to printing, and the latter to engraving. This led him to consider whether many things in the province of the engraver might not be transferred to that of the printer, and he made his first experiment on musical notes. He knew that for a long time these notes had been printed in psalters with moveable types, by putting together small lines and single notes; but as the musical art became extended, and the characters increased, it was impossible to set complete pieces of music in that manner, and on this account

engraving was universally employed. Breitkopf's invention went so far as to represent by the typographic art all the marks and lines which occur in the modern music, and equally well as they are represented by engraving. He again had recourse to mathematical principles, and in the year 1755 carried this art to its present degree of perfection. Owing to the complexity of the mechanism, it will not, however, be brought into general use, but in small pieces of music it may be employed with great advantage. After this success, he tried also to print maps with moveable types, and though this attempt was attended with more difficulty, his zeal and industry overcame every obstacle. In 1776 he at length accomplished what he so much wished, and the year following published three specimens to prove the possibility of a process, which will form a memorable epoch in the history of printing. This art, indeed, like the former, can never be brought into actual use in the printing of maps, and therefore the inventor considered it merely as a matter of curiosity. Another attempt, which may be placed in the same class, was that of copying portraits by moveable types. He was led to this idea by the art of the engravers themselves, some of whom have represented whole figures by means of straight, and others by crooked lines only, most beautiful specimens of which he had in his collection. He conceived it possible to imitate these with moveable types, and actually executed what he proposed; but specimens of this art he never made public, and showed them only to his intimate friends, or to connoisseurs.' P. 295.

Breitkopf succeeded also in printing the Chinese characters with moveable types, and was attempting a method of printing mathematical figures in this way, but this invention was never completed. He equally excelled in giving greater hardness to the type metal, and in facilitating the melting. His peculiar methods he, however, imparted only to his children.

The delineation of the life and character of Mr. Burke is a masterly one; yet, perhaps, the authors have not seized the true key note of many of his peculiarities, viz. a predilection for, or a prejudice against, particular opinions; derived not from reason, but a morbid delicacy of feeling; and frequently persisted in, against the united testimony of reason and experience. His character, however, as a speaker, merits considerable praise.

'In all the records of eloquence an example probably is not to be found of a speaker so full of mind as Burke. Ideas and images crowd in upon him from all quarters. On every topic he not only takes in the whole compass of matter properly belonging to it, but makes excursions to a vast variety of subjects connected by the slightest associations. His diction is equally rich and varied with his matter. Figure rises after figure, image after image, in endless profusion; often splendid, sublime, and beautifully illustrative; not seldom coarse, disgusting, and puerile; for the rapidity of the current allowed him no time to select or purify. When he got up, it was scarcely possible for the audience to divine whither he would carry them; but they were sure of hearing nothing trite or common-place,

and generally were repaid for a patient attention, by striking and original sentiment, or deep and ingenious observation. From his speeches may be collected masterly discussions of almost every point interesting to human society, together with a great fund of historical narration and delineation of eminent characters. In argument he is often close and cogent, sometimes lax and sophistical. In praise and invective he is equally fervid and exuberant, exhausting all the tropes and epithets of language. In him feeling and fancy were alike potent, and daring vigour was allied with playful ingenuity. But oratory, as it was his forte, was also his foible. He loved too much to talk, and got the habit both of rising too often and staying up too long. His copiousness degenerated into prolixity; and after charming and convincing hearers with the beginning of his speech, he would tire them with the end. His vivacity and irritability rendered him not enough master of himself for a senatorial debator. He was sometimes hurried into violations of prudence and decorum, and said rash things in heat which he could not recal, and which could not be forgotten. His own party trembled to see him rise, and on many occasions would have preferred his silence to his aid. On the whole, he was not the most effective speaker of the house, though certainly the greatest genius. It may be added, that his manner was little in his favour; his voice was harsh, his tone national, his action forcible, but strained and inelegant,' P. 368.

The lives of Bradley, Brindley, Brissot, John Brown, Burns, and Chatterton, appear to be executed with great judgement and discrimination. It is singular, in that of Capperonnier, that the editors should have omitted to mention his edition of Sophocles; and, in the life of the abbé de la Chappe, they seem not aware of the heavy accusations against him of haste and inaccuracy—of inaccuracy almost arising to apparently wilful misrepresentations. Of too great haste he has at least been convicted. We shall select the singularly ingenious remarks on Encyclopædias from the pen, we suppose, of Mr. Nicholson: they occur at the end of the life of Mr. Chambers.

'The editors of the French Encyclopédie have, with justice, though perhaps with two much acrimony, applied this censure to Chambers, which certainly is a book of much less authority than it would have been, if he had been attentive to point out the sources whence he has liberally copied and translated. It is not, however, true, that the greatest part of the Cyclopædia is compiled from French authors. All men have the readiest access to the writings of their own nation; and though from this cause, as well as the fruitfulness of the harvest, Chambers gathered most of his materials at home, it is scarcely to be wondered that the encyclopedists, meeting with a very large portion of what was familiar to them, should make the assertion they have done. They also speak of departments ill conducted, objects too concisely treated of, and essential omissions. But here it may not be unfair to assert, that the art of the book-maker appears prominent in degrading his most formidable rival. The knowledge of no individual can include the circle of the sciences and arts. They them-

selves, in their collective capacity, have produced a work, which though entitled to the highest praise, is very far indeed from being exempt from the imperfection of every human product. There is even a source of imperfection in a scientific dictionary which can never be removed. The arts, the sciences, and the history of natural objects, have nothing to do with A, B, and C, in their relative arrangement. These depend on far other principles. Yet such is the fate of the encyclopedist, that he must cut them up into convenient morsels, and dispose them in the alphabetical arrangement. Instead of writing a book and adding an index, he must produce a work which shall be neither a book nor an index.' P. 576.

The talents and the genius of the late empress of Russia and the duke of Marlborough are well discriminated. Yet we think the authors do not admit of that genius in the latter which he certainly possessed. Without genius he could not have done what he is allowed to have performed. The king of Prussia does not mention his name, but he has recorded many confessedly inferior, and the source of his omission is consequently clear. He could 'bear no brother near his throne;' and Marlborough, opposed to Frederic, might, in the opinion of some excellent military judges, have been a *successful* brother.

One part of a biographer's character we mean not at present to enlarge on, viz. the degrees of praises or censure which humanity or justice may extort. Our article is too long to engage in the question at this time; yet, as the authors give their own opinion on the subject, we cannot refuse to copy the short paragraph. It is from the life of Mr. Campbell, one of the original authors of the Biographia Britannica.

'Soon after, he engaged in that extensive and laborious undertaking, the Biographia Britannica, which began to be published in numbers in 1745. It is generally admitted that his articles are the principle ornament of the four volumes through which they extend. They exhibit great talents for research, and clear and copious information, not only of the strictly biographical kind, but of the literary and scientific merits of the person treated of, which frequently constitutes the only important part of the narration. His style is likewise much superior to that of his coadjutors, being correct, animated, and elegant, though somewhat diffuse. His candour and freedom from party-prejudice would deserve great praise, did they not too often degenerate into a system of universal panegyric or apology, which makes him appear as the successive advocate of every subject of his biography, and almost conceals the true features of character under a glare of brilliant varnish. This is undoubtedly a capital fault in biographical writing, considered as a faithful instructor in the knowledge of mankind; though it may afford pleasure to the reader who wishes to amuse himself by running through a list of heroes and wonders. The author's cast of temper—warm, sanguine, benevolent, and impressible—appears to have been the amiable cause of this defect in his judgement.' P. 449.

As a biographer's opinions often bias his judgement of the character of his subjects, it may be expected that we should, from the decisions of the authors before us, give some hints of the prevailing principle which pervades these volumes. The whole is, however, so candid and dispassionate, faults and merits are so carefully balanced, that no system is obtrusive—indeed none is so obvious as to be with certainty pointed out. Amidst contending sects and factions, strict impartiality is in general observed.—Though we have noticed comparatively but few of the lives, it is not to be understood that the others are not executed with ability, or that much originality of remark, much judicious discrimination of character, is not to be found in many of them. There are indeed some which deserve peculiar distinction, but to notice all would be impossible. We have selected therefore a few of the most prominent features from different parts, the works of different associates, to enable our readers to form their own opinions, and, if they think our's erroneous, to correct them.

ART. V.—*The Clinical Guide; intended as a Memorandum-Book for Practitioners. By William Nisbet, M.D. Fellow of the College of Surgeons of Edinburgh, &c. Parts II. III. IV.* 12*mo.* 15*s. Boards.* Johnson. 1800.

THESE three volumes are a continuation of the 'Clinical Guide to Medicine,' some time since published and noticed in our tenth volume, New Arrangement, p. 471. The second, which relates to surgery, is entitled 'a Concise View of the Leading Facts on the History, Nature, and Treatment, of such Local Diseases as form the Object of Surgery;' the third and fourth exhibit a Concise View, &c. of the various Diseases that form the Subject of Midwifery, or that occur during Infancy and Childhood. To each is added a Pharmacopœia, divided into three parts, viz. Materia Medica, Classification, and Extemporaneous Prescription. To the last is subjoined 'an Introduction to Nosology.' Thus these four volumes form an useful vademecum for medical practitioners in each department.

The second volume, which relates to Surgery, is very full, and often perhaps somewhat unnecessarily minute. Nothing seems to have been overlooked, and the directions for the most complicated operations are detailed with equal perspicuity and propriety. Dr. Nisbet first gives the description of the disease, which, of course, includes its diagnosis—its history, causes, prognosis, and treatment follow. Naval and military surgery is omitted, as it would have made the work too extensive. Plates were, for the same reason, omitted, and a few of the most common instruments only are engraved on wood. The surgical pharmacopœia is peculiarly useful and well arranged.

The Clinical Guide to Midwifery is introduced by some physiological observations of more ingenuity than utility. The theory of menstruation is that of Dr. Cullen, who supposes the discharge, though perhaps originally connected with general, afterwards continued from the regular recurrence of a partial, plethora. To this theory we cannot object; but we think Dr. Nisbet should have acknowledged the obligation, and, having been indebted to the professor for the little he has advanced in this line, should not have mentioned his having misled the medical student as a theorist, though useful to him as a nosologist. We find Dr. Nisbet too often copying from other authors without acknowledgement.

In examining the female constitution, the discriminating circumstance, in our author's opinion, is laxity favouring accumulation, combined with increased irritability. This is true, though some of the arguments in support of the proposition are fallacious. It is not certain that the female Hollander has a small family from this want of irritability; and it is not generally true that when women marry late, as from thirty-five to forty, they have few children: during the short period that remains they are unusually prolific. The opinion that the irritable state of the ovaria influences the menstrual discharge is doubtful, and the arguments prove only that the vessels of these organs increase with the increased bulk of the uterine system, and the contrary. Dr. Nisbet thinks that the communication between the mother and fetus is carried on by continuous vessels, and his arguments are striking, though far from being conclusive; for authors have never denied a circulation for the purpose of nourishing the placenta, and have admitted that the vessels of the mother, as well as of the fetus, mutually pass into the fetal and maternal part of the cake; and this will explain the only difficulty, while the other arguments remain in full force. We shall transcribe, however, our author's reasons.

'In proof that such a direct communication, in whatever way it may be formed, actually exists, it is observed,

'1. That injections of a very penetrating nature have been actually made to pass from the system of the uterus into the umbilical vessels.

'2. It is a fact agreed by all authors, that injections pass a certain way from the uterus into the placenta, or fill its spongy part.

'3. On the death of the child, at any period during pregnancy, a flooding for the most part occurs. This can only proceed from the circulation, on ceasing in the fœtus, producing an over distension of these small vessels; when a rupture of their very tender coats, and a consequent separation, must ensue,

'4. The argument commonly advanced, of a want of hæmorrhage from the cord, on its division after delivery, except of what blood is contained in the placenta itself, affords no conclusion; for from the first moment of contraction in the uterus, the connection betwixt it

and the placenta, as formed by minute vessels, is generally destroyed; but the body of the child filling up the uterus, and the latter contracting regularly, no hæmorrhage ensues. Where, however, any irregularity in this contraction occurs, a flooding in the course of labour necessarily comes on, which we find in practice frequently the case. These floodings also are most common towards the end of tedious cases, where an atony of the uterus in particular parts, and thus an irregularity of contraction has probably been induced. For, as a still more convincing proof that the *least* contraction produces this separation where the placenta has been improperly attached, depending from what we have advanced on the particular situation of the vessels whence the menstrual flow had proceeded, a hæmorrhage, to a degree often fatal, ensues. From these facts, then, we conclude, that if the cord could be cut before the commencement of labour, a hæmorrhage from the uterus would flow from its extremity in a continued stream, and mark such a direct communication as insisted on.

'5. In cases of morbid adhesion of the placenta, a direct anastomosis must undoubtedly take place; which, if taking place at any time, must prevail always, though in a less degree.

'6. As the fœtus is very small at first, and the placenta, on the contrary, very large, it is clear the fœtus cannot form the red blood in the placentary mass; and as it must be drawn from the mother, if it took place by absorption, it should be altered as any other secreted fluid, and not be the same; but we find, on examination, that it is exactly the same.

'7. No hæmorrhage ensues from the cotyledons of animals, after delivery, as happens from the human uterus when the placenta is removed. The analogy, therefore, between them, does not hold, and forms a strong proof against absorption in the human subject.' P. 30.

The progressive changes in the gravid uterus are well illustrated; and perhaps our author is right in supposing an addition of new matter in this organ during pregnancy. To explain the question fairly, is, we think, sufficient to terminate any dispute respecting it.

The cause of the attack of labour-pains at a given period is not understood, and our author still leaves the difficulty as he found it. It is not the fulness of the uterus, since they come on when the child is in the Fallopian tube: it is not the exertions of the fetus, since they appear when the child is dead: it is not from the irritable state of the mother, since the child is excluded during syncope, or after the mother's death: it is not from the increased bulk, since in cases where the child is very small, and where there are two or three children, the period of delivery is the same. All these causes may have some share, though the effect may be produced without the concurrence of all. Yet we think there is something still unexplained: the constitution of the mother or the child, at a given period, make exertion from causes that we cannot comprehend.

The subject of midwifery is, on the whole, well illustrated; but we wish not to see the Cæsarean section so much counte-

nanced. If it be ever performed while the woman is alive, the admission of air into the cavity of the abdomen should be cautiously guarded against, which has not in general seemed to be an object sufficiently attended to by operators. It was formerly the custom to be dexterous and quick in operations: it is now the anxious wish of the operator to be deliberate and neat.

The fourth part, on the Diseases of Infancy, is executed with great care, and is peculiarly full. Some preliminary remarks, however, on the constitutions of children, and their relation to peculiar remedies, should have been premised. Thus, for instance, the state of a child's bowels requires particular attention, and children bear with advantage the most acrid purgatives. Blisters generally compose instead of irritating them; and they are never affected with strangury. Several circumstances of this kind should always make the subject of a preliminary disquisition.

The volume is concluded with an account of the different systems of nosology, those for instance of Sauvages, Vogel, Linnæus, Sagar, Macbride, Darwin, and Cullen, whose arrangement and definitions are, with some trivial alterations, retained. On the whole, these little compendia are executed with ability; and we can safely recommend them to the younger students, as useful companions, which may be referred to with ease, and will not in general mislead.

ART. VI.—*Discourses of the Honourable and Reverend William Bromley Cadogan, A. M. late Rector of St. Luke's, Chelsea, &c. To which are now added, short Observations on the Lord's Prayer, and Letters to several of his Friends. The whole collected into one Volume, with Memoirs of his Life. By Richard Cecil, A. M. &c.* 8vo. 7*s. Boards.* Rivingtons.

THE writer of these discourses was a worthy pious evangelical minister. His heart and soul were fully engaged in the great task which he had undertaken; and wealth and rank and learning faded in his eye when compared with the great and solemn truths of the Gospel. His sole delight and study were in the Holy Scriptures, and his example affords strong motives of encouragement to those who, conscious of inferiority of talent, frequently neglect to make the proper use of the powers they possess. The biographer of Mr. Cadogan has fairly and candidly mentioned the defects of his excellent friend, who with 'little imagination, taste, or ear, with a voice rough, utterance rather indistinct, and at times unpleasantly monotonous,' was, in point of effect, a preacher of far greater eminence than numbers who possess the most enviable gifts of nature, improved by the best education. The key to the mystery is simply this;—he felt what he taught, he understood what he spoke, and he,

'— having knowledge of the foundation, stood upon it as on the everlasting hills, and from thence, as one bearing the message of heaven, boldly called the world to account.

'In treating of his grand theme, the glory of the Redeemer, I know not that he has left his equal upon earth: He often spoke upon this subject with an authority and unction, that unbelief seemed but folly, and vice madness: and thus he proceeded, till a holy sympathy was propagated, and men left him, like Elisha after the mantle was cast over him, wondering what had so strangely carried them away from the plough and the oxen.' P. cxviii.

Mr. Cadogan entered the church with a full desire to perform the duties of his office according to the views which he then had of it. Exemplary in his own conduct, he was anxious that his flock should regularly attend the service of the church, should abstain from labour on the sunday, and diligently peruse the bible: but that seriousness of preaching which, under the name of methodism, is so stigmatised by many who pretend to be Christians, he was taught to consider as highly indecorous. Hence, on becoming the vicar of St. Giles, at Reading, his first act was to dismiss his former curate, because he was infected with the pretended dangerous principles of a methodist; and so ardent was his zeal against this sect, that he threw Mr. Wesley's works, which were a present to him, into the fire. Such were the prejudices of his youth; and he lived to expiate his fault by confessing it, in the handsomest manner, to the rejected curate, and by offering him the curacy again. By thus imbibing, however, more serious notions of religion than the fashion of the world permits a clergyman to hold with impunity, all prospects of farther promotion he found were cut off; and he himself endured, though with the greatest patience and pleasure, the once dreaded stigma of being denominated a methodist.

On this subject, from the misconceptions arising from the use of words, it is difficult to speak with that candour which may enable us to steer equally clear between the churchman and the sectary, the real and the nominal Christian. Persons in the establishment are apt to regard with a very jealous eye all who are without its pale, though they may possess the true spirit of godliness; and the foibles of inferior and uncultivated understandings among the methodists afford ample scope to the buffoonery of the world. Mr. Cadogan's biographer has given an explanation of the term methodist, which deserves to be considered.

'There are two notions annexed to the term Methodist, in which all other seem to be included. The first of these notions is the more general and accepted one; and it signifies any man who is more earnest and active about the salvation which is in Christ Jesus than his neighbour. Such an one being a character distinguished from the world, the world has always had a name to mark this peculiarity of charac-

ter. There was a time in which the term Christian was a name of infamy; but when this term no longer distinguished the true follower of Christ from the world called Christian, malice or accident produced some new term of distinction, such as that of Wickliffite, Lollard, &c. &c. among us.

'Methodist, however, is the present term for one who has too much vital and practical Christianity for the bulk of professed Christians, and of course for the world at large; and I shall affirm without fear, that whatever be the rank, talents, and general respectability of such a one—however steady and consistent his attachment and conformity to the established church—however free from eccentricity and irregularity in his walk—yet let him be in earnest and in action as a Christian, and he shall be a proof of my remark.

'Fœnum habet in cornu, longe fuge———.

'Some, indeed, have thought that by a nice adjustment of their phrases, habits, and connexions, they might maintain the truth, and yet escape the term. I pity from my heart an honest man making such fruitless attempts. He is another Sisyphus.—He may be wise, but he is not wise enough: he does not see that as far as 'he is of the world, the world will love its own,' and no farther. Must he, however, from conscience enter his protest?—Let him do it in God's name; but let him know that as far as he does it in simplicity and godly sincerity, the world will come forward with theirs.

'The reader, however, may be ready to doubt the truth of this statement;—he may be surprised to hear that the world is so ready to brand the real spirit of Christianity with a term of reproach, and treat it as the reverie of a particular sect. Time and observation will, perhaps, relieve him under these doubts; in the mean time the following anecdote from a witness who cannot be suspected, will prove that I have ground for my assertion.

'Dr. Johnson tells us in his life of Gilbert West, that he and lord Lyttleton "had for a while listened to the blandishments of infidelity; and when West's book was published, it was bought by some who did not know his change of opinion, in expectation of new objections against Christianity; and, as infidels do not want malignity, they revenged the disappointment by calling him a methodist." P. XXIX.

But, true as this statement undoubtedly is, the generality of people look upon another class as in a more appropriate manner Methodists, and these are

'— a numerous body of people, whose zeal for the propagation of Christianity is not connected with any particular regard to the order and discipline observed by the church of England, nor even that of the regular Protestant dissenters. After the example of their first leaders, the place or the form seem alike indifferent to them; nor are they much concerned whether the preacher have a competent share of learning to fit him for his office or not; or whether he be regularly ordained to it. Regardless of denomination, and too often of decorum, the *hic labor* and *hoc opus* with them is, to exhibit Christianity in its peculiar doctrines and powerful effects. This has led a

learned and ingenious writer of our own church to define Methodism as "Christian godliness, without Christian order."

'The method which gave them their name being so lax and immethodical, it might naturally be expected that their zeal would be mixed with enthusiasm, and their efforts debased by extravagance. Where every man may preach that is disposed, raw and desperate adventurers will intrude, noise will too often be substituted for sense, and a levity bordering upon buffoonery admitted, which must bring scandal, not only upon the sect, but in some degree upon Christianity itself. It may be added, that as this sect has obtained weight by its numbers, unprincipled men have come forward to act a part in it; and ambitious men are aiming to employ its influence in accomplishing their secular designs.' P. xxxiii.

Mr. Cadogan had great aversions at first to the very idea of methodism:

'Like some others who have cordially subscribed our truly evangelical articles, he at all times would have contended earnestly for them as opposed to the heresies which in one form or other have ever assaulted the church: "stiff in the letter, but lax in the design," he would have fought for the principles, while he banished those who preached under their influence.—To hold them as articles of the church, was orthodoxy; to insist on their full meaning, spirit, and tendency, was methodism.' P. xlviii.

A change wrought in such a character makes him naturally an object of inquiry, and our curiosity was highly gratified by the very excellent manner in which it is described by his biographer. Indeed the memoirs of Mr. Cadogan are the best part of the volume. They give a plain account of one whose life was uniform after he had dedicated himself entirely to his spiritual work. He studied the Scriptures, he visited the sick, he was charitable, he was hospitable, he was earnest in the pulpit, he was attentive every-where to the duties of his calling. Having always a love for the Scriptures, he gradually imbibed their spirit; and to the conversation and good advice of Mrs. Talbot, his predecessor's lady at Reading, he was indebted for much spiritual instruction. His sermons, his addresses to his parishioners, and his letters to his friends, give the whole character of the man. To those who knew him or ever heard him preach they will be acceptable presents; but having no peculiar merit as to originality of thought, or excellence of style and language, they will be less favourably received by the generality of readers. We respect the virtues of the preacher: and when we read his discourses, as they contain serious statements of the great truths of the Gospel, we are not surprised at the impression they produced, although devoid of the colourings of imagination. We rejoice in the usefulness of a preacher who possesses the essential points of his character; and we recommend to the younger clergy to endeavour, above all the accomplishments

which education can give them, to aim at that zeal which will enliven their discourses, and qualify them, if not to produce models of eloquence from the press, to operate with energy on the minds of their hearers.

ART. VII.—*An Account of an Embassy to the Court of the Teshoo Lama, in Tibet, &c. (Continued from p. 182 of the present Volume.)*

WHAT occurred in this singular country, in the different interviews with the regent, for the Lama was yet an infant, is highly interesting. The government is a religious one, without a single man in arms to defend it from injuries or to support its claims. The capital is a large monastery, rich from its supposed sanctity, and safe from the veneration it inspires around. The *protector* of Thibet is the emperor of China; and, like other protectors, he is in reality the sovereign, for the Thibetians acknowledge his power, and are jealous of his interference, and particularly of the presence of the Chinese troops. Their country, situated, as we have seen, on some of the highest parts of Asia, is peopled by a Tartarian race; but their government is marked by peculiar features, of which we find no resemblance in the regions around. It is a hierarchy of an uncommon kind. The Lama is immortal; but, as a human being must die, it is supposed that he retires only to be born again; and the discovery of this regenerated monarch or deity is left to the gylongs or priests. They commonly, for reasons that may be easily surmised, choose an infant, whom they can mould to their wishes, and to whom they can impart their own system, both political and religious; and, during the minority, the government is left to a regent, usually the relation of the former Lama, assisted, as appears in the present instance, by a prime minister of ability. Our author resided in Thibet when the young Lama was first discovered, and brought to a neighbouring monastery to be educated. It was, as might be expected, a ceremony of peculiar splendor and solemnity, while the tomb of the *retired* deity was enriched by all the ornaments which abject superstition had bestowed in his life-time, or accumulated after his death. Among the most liberal votaries was Kien Long, the late emperor of China, whose veneration will appear, from other parts of his conduct, to have been rather political than real.

The government we have said was in the hands of a regent, assisted by a prime-minister, the immediate attendant, both in a political and domestic capacity, upon the Lama. The latter is said to have been selected in consequence of superior talents; and indeed both the minister and the regent appear to have been

mild, humble, and humane, as men, while they were penetrating and judicious as politicians; nor were they without information either in geography or astronomy. Mechanics is not a branch in which the Thibetians excel, yet perhaps the folded matrasses of the present fashion may have been derived from them.

'I will now endeavour to give some idea of the regent's person and manner. In stature he was of the middle size, rather of a broad make, but not inclined to corpulency. He had a short wide face, with the nose a little turned up, small black eyes, and high cheek bones. Though he was by no means handsome, yet there was an agreeable symmetry in his features, and a sweetness of expression in his countenance, which was highly prepossessing. His language was plain and unaffected, neither inflated with the exuberancy of Asiatic diction, nor yet deficient in urbanity; it was delivered with that mild unassuming manner which strongly characterises Tibetians of good education. His action was void of gesticulation; it consisted in a slight movement of the body forwards, and a bending of the neck, assisted by the variations of an expressive and enlightened countenance; his arms were almost constantly folded beneath his mantle.

'His voice appeared to be injured by the loss of his teeth, which occasioned, I thought, rather an indistinct articulation, or perhaps this effect might in some degree be produced by a defect in the roof of the mouth. My interpreter, however, had no difficulty in understanding him, as he spoke slowly, and commanded a ready choice of words; his dress was that of the religious order, which seems to be the regular habit of every attendant on the court. This simply consists of a vest of woollen cloth, without sleeves, of a deep garnet colour, and a large mantle, either of the same, or of a thinner texture, somewhat resembling a shawl. A sort of philibeg, and huge boots of Bulgar hide, lined either with fur or cloth, and designed as well to promote warmth in travelling as for substantial use within doors, complete the dress. But though it surprised me at first, to see my friends trudging about house in their massy boots, yet I soon became sensible of their utility, as a defence against the chill arising in this cold climate from their marble floors—the great scarcity of timber in Tibet not admitting them to board the floors of their rooms. Hence possibly arise those cramps and rheumatic pains with which they are so frequently and so severely afflicted.' P. 241.

We shall add our author's short account of the religious system and practices of the Thibetians.

'From various inquiries, however, at length I collected that the chapel in which the gylongs met to offer up their daily prayers was but a short distance from us. Their stated periods of devotion were the rising of the sun, noon, and sunset. Among two thousand five hundred gylongs, appointed for the service of the monastery, the greater part were expected to be present on each occasion. On every third day, the morning was devoted to proclaiming aloud the attributes and praises of the Supreme Being; a service which was performed with a vehemence of vociferation perfectly astonishing, and, as

I thought, altogether inconsistent with the decorum of a well-regulated assembly.

'The object of this solemn meeting, as far as I could collect, was for every individual present to repeat, and enforce with all his powers of utterance, the praises of the deity; and we need not wonder that from such a congregation, who had attained by long practice to a Stentorian strength of lungs, there should arise the most surprising discord, the very counterpart of that which is produced by the vociferations of an enraged and hostile multitude. But all this was, in fact, nothing more than a pious token of the most ardent zeal, a sort of contest for the palm, a struggle, which should do the highest honour to his supreme and tutelary gods.

'To the public exercises of their faith must be added the private prayers in the apartments of the inferior Lamas, which are always accompanied by music, together with the solemn pageantry of processions moving almost every day around the environs of the monastery. All these, taken together, soon sufficiently convinced me that I was in the midst of men who made religion the sole business of their life.

'With the errors of their opinions, or their practice, I had no concern. The immediate advantages resulting from them they themselves daily experience. Having voluntarily devoted themselves to the severities and the duties of their religion, they obtain a large portion of grateful respect from their countrymen, whose worldly avocations exempt them from the same particular services. Both, united in one common bond of union, the one part to labour, the other to pray, enjoy in peace and harmony the fruits of their industry; and find it unnecessary to support a single man in arms, either to defend their territory, or maintain their rights. Placing their sole reliance in the mediation of the sacred Lama, the immaculate vicegerent of the Supreme, they imagine that he covers them with the broadest shield, from the encroachments of others; and the benign influence of his doctrines teaches them to be benevolent, merciful, and humane, to all around them.' P. 256.

Perhaps the religion of Thibet may have been derived from Bramha, or rather from Budha, and the sacred person and office of the bramin may have been refined among a more northern or a more superstitious race. Though the bramins themselves trace their origin from a north-western country, and have a tradition that they came to India through a pass of Mount Imaus (Hurdewar), yet the inhabitants of Thibet near this pass probably came from the south. They look with veneration to Hindustan, and the sacred receptacle of Oriental religion, Benares. In some respects they appear also allied to the Egyptians; but, in these points, the Thibetians and Egyptians seem to have drawn from one common spring. The Sanscrit and the Thibetian alphabets are nearly the same. Captain Turner inquired, with some anxiety, respecting the learned race in Eastern Tartary, supposed by M. Bailly to have been the tutors of the present inhabitants of Europe and Asia, but without success.

This elevated country is, as may be supposed, very cold; and captain Turner informs us, that meat, frozen, is commonly eaten without cooking, and that it is not unpalatable. He adds, however, that it cannot be divided transversely, but that the longitudinal fibres are separated, which then appear like meat too much dressed. The dryness of the atmosphere, which seems very considerable, may have some share in this change, as we eat fish without further dressing when exsiccated in the smoak. The dry air of this elevated spot was particularly conspicuous in the splitting of the furniture, which often cracked with an astonishing report. Teshoo Loomboo is, however, in 29° 4′ 20″ north latitude, that is 6° 29′ 20″ north of Calcutta; and 89° 7′ east longitude, 32′ east of Calcutta; and the cold is owing to its great elevation. The capital seems to contain religious houses only; nor are many edifices visible from the heights, as the inhabitants chiefly choose the shelter of the rocks. The length of the valley in which the capital stands is about fifteen miles, and its widest part on the south about five or six. At the north the whole width is occupied by the monastery or palace.

The Thibetian ritual differs greatly from that of Hindustan. The Thibetians pray in the social union of vast crowds, and their musical instruments are numerous, as well as loud. To *their* sounds are added the voices of two or three hundred men and boys. In Thibet there are no traces of distinct casts, nor are the vessels of one person polluted by the use of another. Burial of the dead is unknown. The body of the Lama is preserved in his mausoleum or temple, in a golden coffin, in a sitting posture; and the bodies of others are sometimes committed to the river, but more commonly exposed to be devoured by birds and wild beasts. For this purpose they are put in a place surrounded by high walls, open above, and with apertures at the bottom to admit animals: others are exposed on the tops of the neighbouring hills. On the 29th of October, in Thibet, as well as in Bengal, a festival is held in honour of the dead, celebrated with *illuminations*, which, with the solemn sounds of musical instruments, and the alternate silence occasionally interrupted by monotonous repetitions of sentences of prayer, appeared to our author to be possessed of considerable solemnity.

The Thibetians are devoted to astrology and palmistry; and these weaknesses, by A. Georgius, whose account of the Thibet alphabet is published by Stephen Borgia, are magnified into an attachment to magic. This author, with little reserve, accuses them not only of magical practices, but contends that they have a college at Lassa, which is in reality the capital of the kingdom, where magic is publicly taught, and where degrees are granted in this singular science. Yet, as captain Turner does not give the slightest hint of this kind, the whole is probably either

fictitious or exaggerated. Indeed the missionary confutes himself by observing that their supposed magical signs are only letters commonly used in one of their kinds of writing. The Thibet language is read from the left to the right, and is written in two different characters;—the Uchen or Ucen, the language of learning; and the Umin, that of business. Various specimens of these characters have been given by Hyde and others before the publication of Georgi, who has detailed them, with their respective powers, at some length. The Thibetians have had, as well as the Chinese, the art of printing from a very remote æra; but it is done by fixed, not moveable blocks, and it approaches more nearly the art of wooden engraving.

The regent, like the emperor of China, seemed somewhat impatient of Mr. Turner's stay, and urged his departure, on the usual pretext of severe weather; and perhaps may have been impelled to this step by the jealous suspicion of the Chinese court. Mr. Turner, on his return, visited the young Lama; and the singular command of himself, acquired by a child of eighteen months, is peculiarly striking. We shall select the passage, with one other narrative of an interview when his age was somewhat above three years.

'A multitude of persons, all those who had been ordered to escort me, were admitted to his presence, and allowed to make their prostrations. The infant Lama turned towards them, and received them all with a cheerful look of complacency. His father then addressed me in the Tibet language, in words which were explained to me by the interpreter; he said that "Teshoo Lama had been used to remain at rest until this time of the day, but he had awoke very early this morning, and could not be prevailed upon to remain longer at his repose, for, added he, the English gentlemen were arrived, and he could not sleep." During the time we were in the room, I observed that the Lama's eyes were scarcely ever turned from us, and when our cups were empty of tea, he appeared uneasy, and throwing back his head, and contracting the skin of his brow, continued to make a noise, for he could not speak, until they were filled again. He took some burnt sugar out of a golden cup, containing some confectionary, and, stretching out his arm, made a motion to his attendants to give them to me. He sent some, in like manner, to Mr. Saunders, who was with me. I found myself, though visiting an infant, under the necessity of saying something; for it was hinted to me, that notwithstanding he is unable to reply, it is not to be inferred that he cannot understand. However, his incapacity of answering excused me many words, and I briefly said, that "the governor-general, on receiving the news of his decease in China, was overwhelmed with grief and sorrow, and continued to lament his absence from the world, until the cloud that had overcast the happiness of this nation was dispelled by his re-appearance, and then, if possible, a greater degree of joy had taken place, than he had experienced of grief, on receiving the first mournful news. The governor anxiously wished that he might long continue to illu-

mine the world by his presence, and was hopeful that the friendship, which had formerly subsisted between them, would not be diminished, but rather that it might become still greater than before; and that by his continuing to shew kindness to my countrymen, there might be an extensive communication between his votaries, and the dependents of the British nation."

'The little creature turned, looking stedfastly towards me, with the appearance of much attention while I spoke, and nodded with repeated but slow movements of the head, as though he understood and approved every word, but could not utter a reply. His parents, who stood by all the time, eyed their son with a look of affection, and a smile expressive of heartfelt joy, at the propriety of the young Lama's conduct. His whole attention was directed to us; he was silent and sedate, never once looking towards his parents, as if under their influence at the time; and with whatsoever pains his manners may have been so correctly formed, I must own that his behaviour, on this occasion, appeared perfectly natural and spontaneous, and not directed by any external action or sign of authority.'

'The scene, in which I was here brought to act a part, was too new and extraordinary, however trivial, or perhaps preposterous, it may appear to some, not to claim from me great attention, and consequently minute remark.

'Teshoo Lama was at this time eighteen months old. Though he was unable to speak a word, he made the most expressive signs, and conducted himself with astonishing dignity and decorum. His complexion was of that hue which in England we should term rather brown, but not without colour. His features were good; he had small black eyes, and an animated expression of countenance: altogether, I thought him one of the handsomest children I had ever seen.' P. 334.

'The Lama quitted his apartments at the first dawn of day, and was lodged in the tents, pitched for his accommodation, before the sun had risen. In the course of the morning, at the hour appointed for his admission, Poorungheer went down to the Lama's tents. He heard, on entering the gates of the enclosure, that the young Lama was taking his recreation in the garden, ranging about which became with him a very favourite amusement. As it was at this time, in Tibet, the warmest season of the year, in order that he might enjoy the benefit of the air, his attendants had chosen a spot where the trees afforded the completest shade, and had there placed an elevated seat of cushions for the young Lama to rest upon after his exercise. In this situation Poorungheer found him, when summoned to his presence, attended by the regent, his parents, Soopoon Choomboo, the cupbearer, and the principal officers of the court. After making three profound prostrations, at as remote a distance as it was possible, he approached, and presented to the Lama, according to the custom of Tibet, a piece of white pelong, and then delivered the letters and presents with which he had been charged.

'The packages were all immediately opened before the Lama, who had every article brought near to him, and viewed them separately

one by one. The letter he took into his own hand, himself broke the seal, and, taking from under the cover a string of pearls which it inclosed, run them over between his fingers, as they read their rosaries, and then, with an arch air, placed them by his side, nor would, while the narrator was in his presence, permit any one to take them up.

'Poorungheer says, that the young Lama regarded him with a very kind and significant look, spoke to him in the Tibet language, and asked him if he had had a fatiguing journey. The interview lasted more than an hour, during all which time the Lama sat with the utmost composure, not once attempting to quit his seat, nor discovering the least froward uneasiness at his confinement. Tea was twice brought in, and the Lama drank a cup each time. When ordered to receive his dismission, Poorungheer approached the Lama, and, bowing before him, presented his head, uncovered, to receive his blessing, which the Lama gave, by stretching out his hand, and laying it upon his head. He then ordered him, as long as he continued at Teshoo Loombo, to come to him once every day.' P. 421.

The Thibetians are known, as we have before observed, to be a Tartarian race; but their manners are in many respects peculiar, notwithstanding their features thus publish their origin, or perhaps rather display the harsh outline of a cold country. The numbers excluded from domestic society, by monastic rules, must repress too numerous a population, or one disproportioned to the means of support, which are evidently scanty. They appear to submit to these restrictions very patiently, nor are they supposed to be violated by any clandestine intrigues. Another proof of the coldness of temperament is the opposite custom to polygamy, which, by our author, is denominated polyandry.—The eldest son chooses a wife, and she is the wife of all the brothers of a family, who live together in mutual concord. The conduct of the wife, thus slightly limited, is irreproachable in other respects; nor are the numerous tribes of husbands apparently inclined to seek for other connexions. This custom must certainly arise from a disproportion of females. Previous to marriage, female chastity is said not to be highly valued, nor rigorously preserved.

The additions to this journey we have anticipated. Mr. Saunders's description of the mineralogy and other natural productions of Thibet were published in the seventy-ninth volume of the Philosophical Transactions for the year 1789, and noticed at some length in our sixty-eighth volume, p. 414.

ART. VIII.—*Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year* 1800. *Vol. XVIII.* 8*vo.* 6*s. Boards.* Robson.

WE have always paid an early attention to the labours of this respectable society, for we have long been convinced of its utility; and the increasing patronage by which it is supported demonstrates that our opinion is not singular. The same laudable zeal for public improvements continues to actuate its leading members, as well as the same judicious discrimination of the most important objects. As orchards properly share their attention, and as they call upon their readers for hints of new premiums, we will suggest one subject which we think merits their regard. More intelligent inquirers are better able to give it a proper shape. We allude to the preservation of the best kinds of fruit, particularly of apples. Several of these, from inattention, are nearly lost, and many are suffered to degenerate. A premium may perhaps preserve what remain, or recover such as, without it, will be soon unknown.

In the class of Agriculture there are two new premiums for spring wheat and early beans—the former to guard against the effect of disappointment in the autumn tillage, and the latter to have the ground ready prepared for wheat. As is justly observed, the changing, in this manner, the seasons, may prevent the depredations of insects, whose manners do not change, while the vegetable accommodates itself to considerable varieties. A method of procuring earlier sorts we have often mentioned: it consists in marking the most forward plants, and propagating from these. If this practice be continued for a few years, we have little doubt of obtaining many vegetables much earlier than their usual season. The premium for clearing chimneys from soot is renewed: yet we believe the inconvenience arising to persons engaged in this business is confined to the metropolis. We do not hear of any peculiar diseases among this class, on extending our inquiries to the country. We should suspect other circumstances, besides their occupation, to be the cause. Another premium perhaps might be safely expunged, we mean for a substitute to lead in glazing pottery. From many experiments, we have never found vinegar, even on long standing, dissolve the smallest particle of the metal; and the foolish terror respecting the noxious qualities of lead, in any quantity at least that could be taken in this way, has now lost its force. If lead be one cause of colic and paralysis, it is by no means the most frequent or the most formidable.

Under the class of Agriculture, the marquis of Titchfield's plantation of acorns holds a very distinguished section, and his attempt merits considerable commendation. Mr. Johnes's plan-

tations also, particularly of the larch, are highly useful. This tree, since we last noticed its qualities, has been more generally attended to, and its merits seem not to be exaggerated. Mr. Smith has planted, on a very large scale, both larches and oaks. The oaklings are sheltered by previously planting the fir. Mr. Lake's plantation of apple-trees demands our attention; but some farther account of the progress will be necessary to appreciate his method. Nothing is so fallacious as the early appearance of an apple tree. An orchard should be on a declivity, or well drained and kept clean.

Mr. Cartwright's paper on beans and wheat is chiefly distinguishable on this account, that, by his plan, a summer fallow is avoided, and the wheat sown the same season in which the beans were carried off. Mr. Jones again addresses the society on the subject of English rhubarb, which he thinks equals the foreign, and is used, instead thereof, in many hospitals. We allow it may be equal, and particularly if the plant be suffered to arrive at its full perfection. Mr. Jones insists on the necessity of its being of a *proper* age; but the period he does not mention: we have said it should be at least twelve years old, but we have seen none approaching that age; and, of course, what has been submitted to us has been very far from perfection. While we acknowledge, however, the possibility of this drug, as well as of opium, being produced in perfection in this country, we think the land of too great importance to be thus employed; and, when the fact is established, the practice should be forbidden. We may anticipate Mr. Jones's attempt to procure opium in this country, by observing, that he seems to have succeeded very well, and he describes very minutely the mode of cultivation, and of collecting the opium.

Mr. Mirehouse's mode of draining land, which had been for ages an useless and inaccessible morass, deserves great commendation. Numerous other instances of the same kind are on record; and, at this time, it were to be wished that they were more numerous still. In his hands 274 acres of useless morass are become arable and pasture land, worth at least fifteen shillings an acre; in other words, worth more than 200 pounds per annum; with a probability of increasing value. Mr. Bate Dudley's method of gaining land from the sea merits also very particular commendation.

In the class of Mechanics the first article is an account of a burr, nearly equal to the French burrs, and at present an excellent substitute for them. Many, as we have said, are undoubtedly to be met with in this kingdom, if sought for, and particularly in Cornwall. These burrs are found near Conway, in North Wales, in a very convenient situation for exportation. They should, however, be worked on the spot, as all granites harden in the air. Our readers may not be aware that thenites

French burrs are granites, become cellular in different degrees by the separation of the feltspar, the proportion of which determines the size of the cells.—Mr. Rustall's family mill is easily worked, and consists of two stones placed vertically, by which the necessity of coggs is avoided, and the mill works more freely. His bolter also is an excellent contrivance.—Mr. Holmes's newly invented oven is warmed in a very simple manner, by a bar passing from the interior of the oven into the kitchen fire, by which the heat is communicated: 'report speaks goldenly of its profit.'—Mr. Snart has adopted a sliding lever to carts, for the relief of horses, when thrown down and entangled in the thills. The machinery adds some length to the cart, and consequently is attended with advantages from this source.—Mr. Arkwright's chest-lock cannot be picked, but is, we think, subject to be easily deranged: we have greatly simplified the same principle; and indeed any key which acts on two bolts, one above and one below, cannot readily be picked, if at all.—Mr. Bullock has communicated an invention, which he calls a lever lock-bolt for folding doors, *to save trouble*. The upper and lower bolts are withdrawn by turning the handle, and are fastened by pressing the door into its place.—Mr. Davis's invention is much more valuable. It is designed to detach the horses from the carriage, when they run away from fright, or other causes, and at the same time it stops the fore wheels. The contrivance is ingenious, and well calculated to answer its purpose. One material inconvenience is overlooked: the bolts are loosened by the coachman, who may be thrown from the box, or unable to detach the bar. The apparatus should be regulated by those in the carriage.—Mr. Clulow's figured ribband loom greatly facilitates the manufacture of figured ribbands:—And, in a line infinitely more valuable and extensive, the duke of Bridgewater's inclined plane gives an easy communication for boats between parts of a canal of very different level. Had not astonishment been so often raised by such vast works that they now almost appear common occurrences, the plan before us would be styled truly wonderful.

In the class of Colonies and Trade, there is but a single paper from Mr. Mackenzie, who penetrated from Upper Canada to the Pacific. He reached the sea, chiefly by navigation, at Middleton's Sound. It is highly probable the communication may be found practicable and useful.

Some papers on agriculture, not received till the volume was in a great measure printed, are added. The first is an excellent essay on the causes and remedies of blight in trees. These are every cause of weakness, particularly cold stagnant water; while fresh running water has a contrary effect. The principal consequence of these causes is the generation of insects; and the honey-dew is evidently of this kind. We shall not abridge our

author's account, as we would wish it to be read entire.—Mr. John Taylor's observations on the beet plant, and the methods used in Germany of preparing sugar from it, follow. Potatoes, when frosted, are also saccharine; and it is worth considering whether this circumstance may not be taken advantage of to procure either ardent spirit or sugar. Every thing sweet is fermentable, even sugar of lead*.—Another valuable paper in this class is Mr. Wakefield's, on the powers of steam in promoting vegetation. This too can only be perused with advantage in the volume. It appears to be very considerable, and is used as a substitute for bark.

This volume is illustrated by an engraved portrait of the late Mr. Nettleton, of Camberwell, who left 500*l.* to this institution, which has been lately paid; and some improvements in the arrangement of the next volume, are promised by the new secretary, who has been warmly praised, even by his antagonist. It will contain also, we are told, an account of a discovery of an iron mine in Cornwall, the ore of which, as it

'—is proper for making excellent steel, should not pass unnoticed. By Mr. Hoskins's account, this ore contains from 25 to 30 per cent. of iron, much argillaceous earth, small quantities of gold, silver, and copper, and a little calcareous earth: he stated that the specific gravity of the iron is in the proportion of 7,654, estimating water at 1000; that he knew no other English ore capable of producing steel equal to his specimens; that the metal retains its malleability, whether hot or cold, and was in either case equally tough; that the mine extends superficially above five acres, is within 3 feet of the surface, and in a load from 40 to 60 feet in depth. In support of his observations, he laid before the society various excellent steel intruments, made from this iron, and authentic certificates of its merit.' P. XXV.

The present volume consists of the usual lists of premiums, donations, subscribers, &c. The number of subscribers is, we perceive, greatly increased.

ART. IX.—*Letters on the Irish Nation: written during a Visit to that Kingdom, in the Autumn of the Year* 1799. *By George Cooper, Esq.* 8*vo.* 8*s. sewed.* White. 1800.

TAKING advantage of the lawyers' summer vacation, our author made an excursion into Ireland, with a view to investigate the manners and character of a nation now united to us in the closest bands of political connexion. His time was well employed; and if we felt some listlessness in perusing twenty-eight pages of a tedious preface, we were highly gratified by the letters themselves, in which the stiffness of the style, and

* In this case we seem to perceive the return of the acetous acid to its former saccharine state.—REV.

a studied phraseology, blended with frequent inaccuracies, were defects scarcely to be felt in comparison with the justice of sentiment and accuracy of discrimination on the most important points of government, civilisation, and religion. The writer sees with his own eyes; he does not compose a panegyric on the Irish nation, yet he is not insensible to the many virtues which lie hid in the rough ore; and the picture he presents to us of our neighbours affords us the pleasing hopes that the union of the sister isles will be of advantage to both countries. But our author is not content with describing the moral state of the Irish; his remarks are founded on the sanction of high political wisdom. Aristotle is named with peculiar approbation; and, in canvassing the notions of the moderns, the prudence of the ancients is not forgotten.

In seven letters the following subjects are discussed: The moral character of the Irish, their government, religious distinctions, agriculture, and commerce; the causes of the late rebellion—causes which led to the Irish constitution of 1782, and causes which led to the advantages of a legislative union with Great Britain.

The general character of the inhabitants of Ireland is represented to be the prevalence of passion over reason; vain-gloriousness, shown in idle conceits of genealogies, and infinite legendary tales of bravery, liberality, and generosity; and, what is frequent in savage nations, an excessive attachment to gamb'ing. These are general traits; but the nation is divided into two classes, one consisting of the descendants of the unfortunate aborigines, the other of their barbarous conquerors, the mixed race of Saxons and Normans. The former have hitherto been the constant objects of the tyranny and contempt of the latter. Hence they differ little from a horde of Hottentots; their cabins or huts present the most hideous picture of misery and filthiness; they are extremely superstitious, and subject to their priests; and their indolence is extreme. The conquerors, the superior class, are refined by an English education and English connexions, are superior to their teachers in energy and eloquence, are distinguished by romantic gallantry towards the fair sex, and the spirit of chivalry, are remarkably negligent in their religious duties, cruelly oppressive to their tenantry, and deficient in charity to the poor. Their derision of religion 'mounts into persecution, where the religion professed by others happens to differ from that which is established by law; the rich have all the intolerance of bigots without any of their piety. The polished minority of the nation is one hundred years behind England in refinement, and the rude majority of it is at least five.' Our brethren on the other side of the water will not, we fear, be satisfied with this description; yet let them reflect that the blemishes in their character arose from temporary circumstances;

and the just encomium of the writer on their merit must not be omitted.

'I do not know of any country where the character of the people is more fitted by nature than is that of the Irish for the highest attainments in moral or intellectual excellence.'

In examining the government of Ireland, two excellent rules are laid down: first, under 'a good government the middle rank of people always most abounds: secondly, under a government well administered it is always difficult to ascertain to which of the three simple forms of government the constitution most approximates.' Tried by these rules, the government of Ireland is found to be astonishingly deficient; there is scarcely any middle rank in the country; and though there was an appearance of the English constitution, it was a phantom, not a reality, 'neither the king nor the commons had any real share of the public authority—but a tyrannising junto, formed by a coalition amongst certain members of both houses, constituted an odious aristocracy.' The effect of this aristocracy is to be seen at Dublin in 'the face of beggary, misery, and starvation, which every-where presents itself, and in the magnificence of the public buildings, and the splendor of the palaces of the wealthy.'

Religious distinctions increase the wretchedness of the country. 'The stigma of religion is attached to more than three millions of catholics, and to nearly one million of dissenters. Not more than five hundred thousand protestants can be said to enjoy fully the benefits of civil government.' So glaring an inconsistency produced its natural fruits, jealousy and oppression on the part of the minority, and hatred on the part of the majority—effects which we yet hope may be subverted by an act of universal toleration, for which this writer is a strenuous advocate. He would encourage agriculture, by destroying the middle men between the landlord and the tenant, and by long leases to the latter. The immediate causes of the rebellion are to be seen in the preceding state of religion and government; the proximate causes in the two factions created during the administration of lord Westmoreland. 'The Orange party was formed to perpetuate the abuses and oppressions of the government, by discountenancing every innovation. The United Irishmen marshalled themselves on the other hand, not merely to reform all abuses, but also to carry innovation to the extent of separating the country from Great Britain, and of making it a free, integral, and independent republic.' On the acts of these factions many just remarks are made, and the benefits of the union displayed with a truly philosophic and patriotic spirit. A little too much egotism pervades the whole work; and we should recommend to the writer to study Swift rather than Johnson

and Burke; he will then smile at the conclusion of the following paragraph:

'As for that opposition which may arise from the pride and vanity of any part of the Irish nation, it would be absurd that it should stand in the way of the measure. Trifling points of honour should not keep us asunder, but rather in their adjustment conjoin us still more closely together. They should not form obstacles to an union, but as it were clasps and hinges to it. They should constitute a contignation which will link the two edifices together.' P. 198.

ART. X.—*Discourses on different Subjects. By George Isaac Huntingford, D.D. &c. Vol. II*. 8vo. 12s. Boards.* Cadell *and* Davies.

BY an unfortunate accident this volume of discourses has been with us for a considerable time unnoticed; and they are now so well known, and their merit has been in general so well appreciated, that encomiums or remarks upon them may seem equally unnecessary. They are not indeed calculated for a very numerous body of readers; but, from the talents and erudition of the writer, they naturally claim the attention of the higher order of the clergy, and of such as are conversant with the best writers in sacred and profane literature. Quotations from the latter class are suitable embellishments in some places to compositions of this kind, though in the application of them great judgment is requisite; and if we cannot recommend the use of such ornaments in general, we should still more deprecate the introduction of a single phrase from a profane writer as a proof of any position on the nature of God, or the relation subsisting between him and his creatures. Such points should be demonstrated from the Scriptures alone, and all the writings of all the philosophers of antiquity are of no assistance. There is a pleasing satisfaction in observing, that in the thick darkness of the heathen world some glimmerings of light occasionally appeared, and that, by the dint of unassisted reason, the traces of almost heavenly truth can be faintly perceived. Yet in the chaos of ancient philosophy these particles of the divine spirit are rare; and the poorest peasant in our island enjoys, by means of the press, a library for which Plato, Cicero, and Seneca, might have relinquished all their books, and have felt themselves enriched by the exchange.

It is not often that our author introduces a classical allusion or quotation inapplicably: yet, if we allow Cicero to speculate in his manner on the divine excellence, we do not wish for his sentiments in the body of a discourse. Cicero has said that virtue is the same in God and man, which to us appears absurd; for

* See Crit. Rev. Vol. XVII. New Arr. p. 409.

virtue, which may be the subject of praise in man, cannot be predicated of the Supreme Being, who formed alike the creature and the quality—the man, and the virtue that is useful to him, or the subject of his praise. Our writer, however, adopts the idea of the Roman orator. 'Moral virtues, as they really are the same in kind though different in degree, both in man and God, so they must of necessity appear the same both to man and God.' It is unfortunate that the instance adduced should be of a virtue which no man can suppose appertaining to God: this is gratitude. For if no individual can possibly accomplish more than what it is his bounden duty to accomplish, and all fall far short of that accomplishment, to whom is God to be grateful? The fact is, we cannot, and we ought not, to speculate in this manner on the Supreme Existence; it is sufficient for us to know that his ways are not as our ways, nor his thoughts as our thoughts. We receive from him every blessing; but those qualities which among finite beings may be called virtues, cannot, by any stretch of the imagination, be so exalted as to become applicable to a being infinite in perfection.

Yet if our author may have been seduced, in this instance, by his attachment to a classical writer of great authority, he reasons far better when the question lies between true and false philosophy, between true wisdom and the strange positions of our modern sceptics. On this subject he has exposed, with great soundness of argument, the fallacy of the following opinions: 'That man retains in society all his natural rights. That all men are equal. That man is perfect. That any human institution can be perfect. That men are not required to be just in public life as they are in private.' These and similar maxims the preacher combats with great success: and the cruelties exercised by Christians on each other, the great theme with infidels, are proved to be by no means imputable to a religion which inculcates a totally opposite conduct.

'To charge on Christianity, which in itself is good, either the errors or the vices of the persons who do indeed embrace, but who also pervert or disobey it, is so palpable an instance of arguing from *abuse*, as no just reasoning can possibly admit. And equally unfair is it to blame Christianity for the consequences that ensue from the corruption of its doctrines and the neglect of its positive precepts, as it were to blame jurisprudence, because many have been ruined by legal chicane; or medicine, because the deaths of many have been hastened by empiricism; or literature, because men, who have turned their abilities to the vilest of purposes, have written against every thing that is praise-worthy and sacred before God and man; or commerce, because the supplies which it administers to our wants are employed to pamper the appetite of luxury and to swell the riot of excess. If either Christianity, or jurisprudence, or medicine, or literature, or commerce, has been made a pretended ground for the introduction of evil, such pretence has been in open contradiction to

what was first intended in the cultivation of them; and the mischief is chargeable, not on them, which in themselves are good, and which in their original tendencies lead to good; but either on the folly, or the wickedness of men, who have perverted the nature of these blessings, and have directed them to improper ends. Surely the clearness of the fountain is not affected, because its stream at a remote distance is discoloured by the soil over which it flows: nor is the light of the sun therefore not bright, because on earth we may behold it through some dark body interposed between our eye and the source of effulgence.

'But farther; it is disingenuous in suppressing this fact, viz. that for the thousands who may have suffered in wars termed holy, millions have lived in more undisturbed enjoyment of their property, in safer protection of their persons, in stricter purity of morals, in more uniform practice of private and domestic virtues, of social and public duties, under the benign and vital influence of Christianity, than under any other system of religion, or avowal of irreligion, that can be named. In no country, not Christian, are there so many instances of good effects resulting from any other cause whatever as are found to arise in nations that are Christian, from the impressions made directly and indirectly by Christianity, operating as it does on our laws, our sentiments, our manners, and our habits.' P. 234.

We could with pleasure have dwelt upon the discourse on education, preached at the yearly meeting of the charity schools, and which deserves attention from all our instructors of youth. Some excellent sentences in the discourse preached before a body of volunteers do not cover, in our estimation, the blemish of its general tendency; and to speak of 'an enemy perfidious and dishonourable' is to employ language not well calculated to the meridian of a parish pulpit. The Spaniards treat *us* with the same epithets; but to whom they are most applicable let the Christian minister leave other persons to decide; his mission is of a more important nature—to eradicate perfidy and dishonour from every soil in which these weeds appear, and not to flatter the passions of an audience by imputing such vices exclusively to either their neighbours or to their enemies. We trust to the good sense of our readers that they will see the propriety of our noticing this fault, which has so frequently been exhibited of late in our pulpits; and we hope that it will soon become the prevailing opinion that no human politics ought to be discussed in that place, whence we should rather be perpetually admonished of our higher claims to that heavenly citizenship, the πολίτευμα, in describing which the powers of eloquence can never be exhausted.

We have observed that these discourses are calculated for the higher class of readers; but they smell too much of the midnight oil to be generally approved. There is one allusion in them to tillages which we venture to say will not be understood by any person employed in agricultural occupations;

the honest farmer cannot but stare on hearing described the properties of a soil 'subact.' But such terms are to be allowed to the learned: the basis of *their* language indeed is English, but they must be indulged in introducing words from other tongues in preference to those of native growth; and, whilst they write for each other's perusal and admiration alone, it is of little consequence that the multitude may not be able to construe their sentences. Yet we dare not recommend this style to a preacher unless he be stationed in a university; and it may be a beneficial exercise to a young divine to lower these discourses to the capacities of a mixed congregation.

ART. XI.—*Poems by Anne Bannerman.* 12*mo.* 5*s. Boards.* Longman *and* Rees. 1800.

AS it is with reluctance we condemn at any time the productions of the fair sex, so we experience a more than ordinary satisfaction in paying a just tribute of applause to their meritorious compositions. This satisfaction we feel in the present instance; for we have perused the modest volume of the poems of Anne Bannerman with almost unmixed approbation. Her effusions are the genuine offspring of a lively and excursive imagination, regulated by the principles of just taste, equally removed from the uninteresting dullness of common-place on one hand, and the false glitter of extravagance and ambitious ornament on the other.

As the terms by means of which we endeavour to describe the phænomena of the mind, are necessarily borrowed from the vocabulary of sensible objects, we are accustomed to characterise the sublimer and more energetic strains of poesy as the productions of a *masculine spirit*. But some stout champions of the 'Rights of Women' have asserted that mind is of no sex. We do not intend to enter upon the discussion of this difficult and delicate question (for the fair decision of which it is obviously requisite that one half the jury should be composed of discreet matrons); but we may be permitted to observe that Anne Bannerman's Odes may be quoted as an irrefragable proof that the ardour, whatever be its gender, which gives birth to lofty thought and bold expression may glow within a female breast.—Witness 'The Spirit of the Air.'

> 'Be hush'd, ye angry winds, that sweep,
> Resistless, o'er the polar coast:
> Thou swell'st no more, tremendous deep!
> I lock thee in eternal frost.
> My will supreme, mine awful sway,
> The earth, the air, the sea obey;

My glance pervades the realms of space;
Each hidden spring, this arm can trace;
O'er all the prostrate world my power extends,
Alike on Zembla's ice, on Zaara's burning sands.

'Amid the lightning's forky flame,
While, driven on high, the billows roll;
'Tis mine to loose the struggling frame,
And mine to soothe the parting soul:
I come, on viewless winds reclin'd,
To cheer the wretch, whom fetters bind,
To crush the oppressor's giant crest,
To hurl destruction on his breast,
Amid the spoils his abject soul adores;
And [*While*] trembling earth recoils along her utmost shores.

'What form is that, half-hid in air,
Round whose pale brow the torrents roar?
'Tis Freedom! mark her deep despair;
She points to Afric's bleeding shore.
Hark! what a groan!—with horror wild,
I see the mother clasp her child;
"My son, my son!" she madly cries;—
Spare, monsters, spare her agonies.—
Too late, for, rapid, to the vessel's side
She flies, and, plunging, sinks beneath the billowy tide.

'Proceed unmov'd, ye men of blood!
Your course along the waters urge;
No winds shall vex the unruffled flood,
Nor toss on high the deaf'ning surge.
Now, for your happy homes prepare;
But, curb your joy, I meet you there.
Then, as your friends, your infant race,
Rush wildly to your fond embrace,
Before your eyes a ghastly form shall stand,
And o'er her infant weep, and wave her beck'ning hand.

'Fierce thro' the desert's frightful sand,
When Cancer rules the burning day,
The Arab leads his daring band,
Exulting on their perilous way.
"Prepare!" he cries, "prepare for war!
Mark yonder sandy cloud afar;
We share the blood, we share the toil,
And we shall share the glorious spoil;
Collect your courage, now the foe is nigh;
Victorious, we return;—subdued, revenge and die."

'But, vengeful, on the rushing wind,
I come to toss the sandy waves;
To whelm the spoilers of their kind,
Inglorious, in untimely graves.

Yon livid flame, that flings on high
Its terrors thro' the redd'ning sky;
Glares on your van, in awful state,
The herald of impending fate.
I speak—the suffocating blast descends
In clouds of fluid fire; and nature's conflict ends.

'Where the wild ocean's heaving waves
Boil round Magellan's stormy coast;
When long and loud the tempest raves,
I mark the straining vessel tost,
By night along unfathom'd seas,
I see the living current freeze;
As horror grasps each fainting form,
High mid the fury of the storm:
Till the tall masts in scatter'd fragments lie,
And, plung'd amid the surge, the sufferers sink, and die.

'Soft be your bed, and sweet your rest,
Ye luckless tenants of the deep!
And, o'er each cold and shroudless breast,
May spirits of the waters weep!
And still, when awful midnight reigns,
My harp shall join in solemn strains;
My voice shall echo to the waves,
That dash above your coral graves;
Blest be the gloom, that wraps each sacred head,
And blest th' unbroken sleep, and silence of the dead!

'High on yon cloud's cerulean seat,
I ride sublime thro' æther blue,
To fling, while reigns the power of heat,
On fainting earth the summer dew:
I bid the rose in crimson glow,
And spread the lily's robe of snow;
I waft from heaven the balmy breeze,
That sighs along the sleeping seas;
What time the spirit of the rock is nigh,
To pour upon the night his heaven-taught melody.

'But, far beyond the solar blaze,
Again I wing my rapid flight;
Again I cleave the liquid maze,
Exulting in immortal might.
O'er me nor cold, nor heat, prevails,
Nor poison from malignant gales;
I glide along the trackless coast,
That binds the magazines of frost;
Encompass'd by the raging storm,
I smile at danger's threat'ning form;
I mock destruction on his tow'ring seat,
And leave the roaring winds, contending at my feet.'

P. 55.

The poem entitled 'The Genii' appears to us to possess uncommon merit; and much correctness of thought and tenderness of feeling pervade the 'Verses on an Illumination for a Naval Victory.' 'The Nun' is the least successful of these poetical pieces. The subject, and indeed several passages of this composition, reminded us of Pope's Epistle from Eloisa to Abelard, perhaps the most exquisitely finished poem in the English language—a competition with which may be an indication of spirit, but is certainly attended with the greatest possible risk. The sonnets, ten of which are original, eight translated, and ten founded on incidents in the Sorrows of Werter, are, in general, highly wrought. We shall conclude our notice of this elegant production by transcribing the last of these sonnets, of which the following passage of Goethe's celebrated novel is the germ:

"Be at peace; let me entreat you, be at peace! they are loaded—the clock strikes twelve.—I go, Charlotte!—Charlotte! Farewell! Farewell!"

'Tis midnight now,—all silent as the tomb.
Thou sleep'st, my Charlotte! while thy lover dies.
O that one tear would bathe my burning eyes,
And soothe my sullen soul's tremendous gloom!

Once more, fair star! I hail thy favourite beam;
Thou shin'st unsullied, on a world of woe.
When gleam the hills, in thy revolving glow,
My soul, reviving, from a troubled dream,

Shall soar, unfetter'd, thro' the waste of day.
O thou! for whom I liv'd, for whom I die,
Farewell!—farewell!—the awful hour is nigh,
That sees this active heart a clod of clay.
The knell is rung.—Ah, Charlotte! be at peace,
And lose my error, in my blest release.' P. 108.

ART. XII.—*Strictures on the Asiatic Establishments of Great Britain: with a View to an Inquiry into the true Interests of the East-India Company. Comprehending the Rise and Progress of our Settlements in India, the Claim of individual Traders to a Participation of our Eastern Commerce, with an Elucidation of the Means by which those Claims may be made compatible with National Prosperity, and the Welfare of the Company. With a Chart, &c. &c. By William Playfair, Author of the Political and Commercial Atlas, &c. &c.* 4*to.* 12*s. Boards.* Carpenters.

AFTER the numerous works already published on Indian affairs, it is scarcely possible that any thing new should arise on the subject. From the dedication to the British parliament we

find this volume was published in November, 1799, when some important questions respecting India were expected to be agitated. It did not reach our hands, however, till a considerable time afterwards, and on perusal we found it little interesting. In his preface Mr. Playfair observes that

'A commerce the most productive in the world; a commerce which has enriched whole nations in all ages, only divides 60,000*l.* a-year more than common interest for the amount of stock!! and this too with the aid of a territorial revenue greater than that of England in the time of George the First, and equal to that of the emperor of all the Russias at the present day; yet budget after budget is produced, without any one ever inquiring how all this comes about. Millions upon millions, and crores upon crores, appear and vanish like Chinese shadows, leaving but a remembrance behind; while the nation at large, receiving little or no advantage, is at a very heavy expence to maintain a naval force in the Indian Ocean.

'The true criterion of advantage in commerce is found in its paying for its own maintenance and protection. Now our trade to India, at present in the hands of the company, by no means answers that description; for if to the expences which the company annually disburse, are added those paid by the nation for our naval establishment in that quarter of the globe, we shall find a loss instead of a profit.' P. viii.

The author afterwards declares his intention of particularly examining two great questions—that of free trade, and that of the annual sum to be paid to government. He seems fond of the double and triple points of admiration (!! and !!!), which not only impress us as pert and unargumentative, but as a foppish barbarism unknown to all our good writers; and carrying in their face a clear proof that the energy of the preceding sentence needs to be noticed by something more than its own intrinsic power.

We are little inclined to follow him in his verbose dissertations, which have swelled what might have proved an interesting pamphlet into a formidable volume in quarto.

In the first chapter Mr. Playfair discusses the nature and intention of chartered companies, and in what cases they are to be regarded as monopolies. In p. 15 he warmly attacks M. Necker for blaming the English corn laws, though experience seems to prove that Necker was right. In the second chapter Mr. Playfair treats of the rise and progress of the East-India company as a commercial body, a subject sufficiently trivial. In the third chapter he discusses the rise and progress of the East-India company as delegated sovereign of the territorial possessions—an important topic, but here treated without research and without ability. In his fourth chapter our author proceeds to an examination of the company's charter, and the rights which it grants and guaranties. In the fifth we find the finances and

gains of the East-India company, its state as a commercial body, and reasons why it neither can nor ought to embrace the whole of the trade. Mr. Playfair (p. 59) must be a great stranger to the Catholic worship, when he boldly asserts that no perfumes are used in its ceremonies. Chapter VI. contains the state of the company in regard to territorial revenue. The next chapter treats of the trade which has been deemed illicit, of trade that is illicit, and of free trade. In all these topics we find nothing either new or important. One remark we shall transcribe.

'In a state of commercial prosperity like that in which this country is, it is natural to despise dangers, and to say, that those who do not like it may leave it; but we cannot hear such language without considering it as the combined produce of ignorance and vanity; for though it may with propriety be applied to a few malcontents, whose presence will never benefit any country, yet, applied to men who have either capital or industry, it is very ill applied indeed; and when we consider that our great commercial prosperity is the chief support of our immense national expenditure, and that they have very nearly kept pace with each other* (ever since our expenditure became considerable), the smallest falling off is to be considered as a thing to be carefully avoided, and far from thinking we are safe because we are exalted, it may be depended upon that the very reverse is the case.' P. 85.

In the eighth chapter Mr. Playfair proceeds to propose a plan concerning the interests of the East-India company with those of free traders, and for ameliorating the situation of both. The cultivation of sugar in the East Indies is particularly considered, and the preference given to the West-Indian trade. On this and other topics our author unaccountably forgets that the very soul of an English minister is money, and his perpetual object is finance, finance, finance. Hence ancient schemes of ascertained gain are preferred to any improvements, and hence the poor are sacrificed to the monopoly of the rich. In private life, a man who regarded money only, and was deaf to the voice of fame or beneficence, would meet with deserved contempt; but in a public capacity the case is different, and we regret that Mr. Playfair should see so little behind the curtain. He might as well propose to reduce the price of fishes, because we have the absolute command of the seas; or of spices, because we are in possession of the spice islands.

In the ninth and last chapter our author treats of the ship-

'* In order to see how these have kept pace with each other, see a chart, published by the author of this book, by W. Dickie, stationer, opposite Exeter Change, in the Strand, and Messrs. Murray and Highley, Fleet-Street, from which it will be plainly perceived, that, except during the American war, our exports and revenues have gone very nearly in two parallel lines.'

ping interest, the Cape of Good Hope, a comparison between the value of territory in India and the commerce to it, with a recapitulation and conclusion. The two latter are as follow:

'It never was the intention to aim at laying down a complete system for the affairs of India; but observing that considerable changes must soon be made, to make such observations, and give such hints as may be probably of some use, when these points come to a public discussion.

'We have had occasion to observe, that the trade to India is the most lucrative on the face of the earth, that it always has been so, and that to obtain possession of it, or at least to participate in it, has been the ambition of every people who had the means of attempting it. Great envy has accompanied the possession of so lucrative a pursuit, and considerable has been the consequence; but when it has been wrested from those who possessed it, their own indolence, rather than the energy of their rivals, has been the cause.

'When any branch of commerce is in the hands of individual merchants, it has many chances in its favour, which it would not have if in the hands of a company; consequently we find that in Spain, in Holland, and France, the public companies fell off to decay through mismanagement, when private adventures went on well.

'Individual energy and intelligence produce effects that are not to be estimated; and from these advantages large companies are cut off; but the nearest thing that can be substituted in the case of a company is new modifications, according to times and circumstances. In speaking of reform and amelioration in the India Company, let those terms not be taken as they are when applied to governments, of which the case is totally different. The fundamental principles of good government are eternal; to adopt them to circumstances is all that is wanted; but in trade and commerce every thing depends on circumstances, and therefore what was originally good, without being changed in itself, may become intolerably and completely bad; and it so happens, that most large companies have a species of the antique, or old fashion, about them, that require attention and redress.

'The acquisition of such great territories as our company has, produced the necessity of the government of the country interfering; and we find the Board of Controul established very properly for that purpose; and consequently we find that part of the constitution of the company more adapted to the present state of things than the commercial part, which is got so prodigiously in arrear, that great part of the business done affords little or no profit, and some of it is attended with loss, while individuals of other nations carry on trade in the same articles with great advantage, though they are very heavily shackled, and labour under many inconveniencies.

'The greatest, however, of all the evils, is, that the capital of the company is totally inadequate to carrying on the trade that is required to be carried on between this country and India; and that the territorial affairs engross the principal attention, so that the commerce is neglected, and not near so extensive as it might be. Or-

der in the finances, a fair and proper participation with free traders, are the remedies pointed out; and we have no doubt that, as the evil increases, the cure must soon be resorted to.

'It is impossible to separate the affairs of so great a company from the general prosperity of the nation: what is very important to keep in mind is, that a commercial nation cannot support a retrograde motion like one that lives by agriculture. Half the devastation that has been in Poland, or even in Prussia, within the last fifty years, would ruin this country for ever. We shall see Flanders and Brabant flourish, but we cannot expect ever to see Holland thrive; from all which we may conclude, that when a nation is once well advanced, as this is, in a career of commercial wealth, there is an absolute necessity of keeping up the ball; and, to avoid falling back, it is necessary to make efforts perpetually to advance. Fortunately for this kingdom, we have got greater and greater by the industry, invention, and integrity of its inhabitants. But the trade to India does not keep pace with the rest. Let us take care that it does not some day retrograde, and so bring the whole into a perilous situation.

'Too much attention cannot be paid to this; and it is with a view to prevent it that we have enlarged on the necessity of encouraging English houses to carry on such branches of the trade as they can with advantage, in place of leaving to foreigners that superiority which will drive that portion into their hands, and capital out of this country.

'As to the company embracing the whole of the trade, it is not possible; and if it were possible, it would not be wise. It is therefore to be hoped that the business will meet with a candid, an enlightened, and disinterested investigation. Not forgetting for a moment, that the interest of the nation at large, which is connected with the business, ought to be attended to first; and the spirit of monopoly, that has on some occasions been rather too visible, counteracted, by those liberal views of commerce which have of late so widely diffused themselves, both in the political and mercantile world.' P. 118.

An appendix is added containing a few notes, chiefly on the rapid increase of the company's possessions since 1756. In p. 17 of this appendix we find that the failure of the French expedition to Egypt was foretold, but we are not informed where it is *aftertold*. Mr. Playfair's notes are indeed as often petulant and irrelevant as his text is dull and uninteresting; and that, in the comic phrase, is *saying a great deal*. The act of 1793 closes the book. *Terram, Amici!*

ART. XIII.—*An Historical Account of those Parishes in the County of Middlesex which are not described in the Environs of London. By the Rev. Daniel Lysons, M.A. &c.* 4to. 1*l.* 7*s. Boards.* Cadell *and* Davies. 1800.

WE have already given an ample and favourable account of the work* to which this is an appendage. The advertisement will best explain the author's design.

'The district treated of by the author in his former work, having comprised so large a portion of the county of Middlesex, he has been induced, at the suggestion of some of his friends, to offer to the public a similar account of those parishes which he has not already described; and he presumes that another volume on the topography of Middlesex will not be unacceptable, as there is no history of that county extant, nor is there any but a very imperfect account of the antiquities of the honour and palace of Hampton-Court, which form one of the most prominent features of the present volume. Although many general views of the palace have been engraved, yet the various beautiful specimens of Gothic architecture which there occur have never been delineated for publication with tolerable accuracy: of the great hall there is an engraving in some esteem (now become scarce), by Vardy, but the form of the arches is so inaccurate as to destroy in a great degree its resemblance to the original.

'The author has experienced the same liberality as on former occasions, from the keepers of the public records, and (excepting in a very few instances) from gentlemen of landed property, among whom he cannot help distinguishing sir Roger Newdigate, (to whom he is indebted for the plate of lady Newdigate's monument in Harefield church,) as having favoured him, although a stranger, with the use of very valuable documents, in a manner more than usually polite and liberal. For access to parochial registers, and for various local information, he has again been indebted to his brethren the clergy. As his acknowledgments to them upon former occasions have been so far misconstrued by an anonymous writer, who professes to give genuine memoirs of living authors, as to induce him to assert that the accounts of the several parishes in the History of the Environs of London were written by the respective clergy, and merely tacked together by the avowed author; he thinks it necessary to explain, that their communications have consisted of answers to queries put by him relating to the boundaries of parishes, the number of houses, public charities, and other particulars which their local situation has enabled them to give or procure from intelligent neighbours conversant in each subject; an employment which they have undertaken with much readiness, and furnished, with respect to most of the parishes, such satisfactory information as none but a resident inhabitant could have supplied. It is with great reluctance that the author speaks so much of himself; but he cannot help saying, when thus unjustly accused of assuming the credit of

* See Crit. Rev. New Arr. Vol. VII, p. 398. Vol. VIII, p. 86. and Vol. XXVI, p. 193. 419.

other men's writings, that as far as a topographical work can have a claim to originality, by being compiled from original documents, he can assert that claim, and that no part of the History of the Environs of London, or of the present volume, has been written by any other than himself.

'The same plan has been adopted by the author in this volume as in his former work, nor has he been induced to alter it by any arguments which he has seen among the Strictures which it has occasioned. He is aware that a narrative more amusing might have been produced by excluding much of what is contained in the present and in his former volumes; but he had another object in view than merely to furnish an entertaining narrative, and intended that his work should answer the same ends of useful reference as county histories, for which it is hoped it will not be found wholly incompetent. For the purpose of tracing descents and making genealogies, which it is well known have frequently a more important use than the mere gratification of family pride, the dates of births, marriages, and deaths, in the vicinity of London, (where so many of the nobility and gentry have had a temporary residence, remote from their family seats,) will be found particularly serviceable for supplying chasms in pedigrees, which frequently occasion much fruitless labour and research.' P. iii.

The parishes here described are twenty-two in number, and the work is ornamented with seventeen plates, mostly etchings. We shall not conceal it that this volume has not interested us so much as the former. In p. 45 the ingenious author seems to consider the word Ham as implying a village; whereas, in the old German, it signifies a wood, and affords the well-known etymon of the city of Hamburgh. Under the parish of Feltham is the following account:

'*Extracts from the Register.*

"Sept. 3, buried William Wynne Ryland, an engraver, who was executed at Tyburn for a forgery on the East-India Company, on Friday, Aug. 29, 1783."—This ingenious artist was son of a copper-plate printer in the Old Bailey.—He was apprentice to Ravenet, and after the expiration of his apprenticeship went abroad for improvement in his art, under the auspices of his godfather, sir Watkin Williams Wynne. During his residence at Paris, he gave such proofs of the superiority of his talents, that he obtained a premium from the Society of Arts and Sciences in London. On his return to England he was appointed engraver to his majesty, with a salary of 200*l.* per annum, and executed with great ability prints of the king, the queen, and lord Bute, from Ramsay's paintings. He afterwards embarked in a concern which proved unfortunate, and involved him in difficulties which led to the commission of the forgery for which he suffered.' P. 49.

The account of Hampton and Hampton-Court is the most curious in the volume; but the etchings of this one subject are too numerous, and some of them of very little importance.

The repetition of a variety of pages of barren names will, we

suspect, furnish little amusement, even to the antiquary; and the addition, in notes, of the well-known arms, even of the most illustrious families, seems an idle waste of labour. Under Uxbridge we find the following information:

'The Grand Junction canal, for the making of which an act of parliament was obtained in 1793, passes by this town. It was begun by cutting on Uxbridge Moor the first of May that year, and has for some time been navigable from the Thames to Uxbridge. The principal articles of commerce on this part of the canal are flour, grain, and coals. Beyond Uxbridge the canal is navigable as far as Tring summit in Hertfordshire, and will soon be open as far as Fenny Stratford: the whole, being a distance of 112 miles, is expected to be completed in 1801.' P. 177.

The number of houses in these twenty-two parishes Mr. Lysons computes at 3232; and calculating five and a half inhabitants to each house, the number is 17,769.

We are happy to learn that the author and his brother are occupied in a new general survey of Great Britain, to be published in quarto—the counties arranged alphabetically. But we hope that this description will be free from that antiquarian minuteness which can neither amuse nor instruct one reader in a hundred, and is peculiarly remote from the pursuits of the present day. We would recommend the imitation of the Italian and French topographers, who are generally estranged from that trifling prolixity which too frequently characterises English works of the like description.

ART. XIV.—*The Anatomy of the Gravid Uterus. With practical Inferences relative to Pregnancy and Labour. By John Burns, Surgeon in Glasgow.* 8vo. 5*s. Boards.* Longman *and* Rees.

THE gravid uterus has been so often described, that ingenuity is at a loss to add to the store of minute, and perhaps useless, observations. The best labours of later anatomists have been most beneficially and successfully directed in destroying ancient and popular errors, which have led to modes of practice either trifling or injurious. The practical inferences are of more importance; and we agree with Mr. Burns in thinking that these should be connected and the anatomy, for the reasons he assigns. Surgery, in general, is only a collection of practical inferences drawn from anatomy. The rest of the preface contains good remarks and a laudable view; but if Mr. Burns, in urging young men to acquire a minute knowledge of their profession, holds up to them fame and emolument, we fear he holds up a prize in a lottery accompanied with innumerable blanks. There is a better road to fortune, and a better reason for his advice

—the *road* is a course of study under the care of a fashionable dancing-master; and the necessity of acquiring a knowledge of the profession practised is best supported by attending to the dictates of conscience.

The description of the gravid uterus cannot, as we have said, be new, but it is perspicuous and correct. In reviewing Dr. Nisbet's publication*, we observed that the immediate cause of labour is not known; but on considering the subject, after reading the present work, we think we perceive some traces which lead to an explanation. In every instance where an animal changes its situation, the period, when it is less adapted for one, and urges on to the following, is preceded by uneasiness and inconvenience. The constitution of the fetus in the womb is not calculated for a continuance in that situation; and, among other circumstances, it must be obvious, that when the bulk of the body and the quantity of the fluids are such as to be no longer completely oxygenated by the pulmonary system of the mother; when, on the other hand, the distension is so great as to disorder the being who fosters it; an uneasiness is produced, and labour follows. It is no objection to say that a woman is often peculiarly well immediately before labour, for then the inconvenience is removed by the child having fallen down lower in the pelvis, and the process of exclusion having really commenced. That this, or at least the former, has a principal share in the event, is obvious from this circumstance, that at the end of nine months, if an obstacle opposes the birth, or the child is not in the cavity of the uterus, it certainly dies about this period. On the whole, perhaps, it may be said, that the constitution of the child is no longer adapted to its situation, and a change must take place—no other change than that of birth being, in natural cases, admissible.

In the description, the shades of difference from that of former authors are not material: that the fetus does not immediately pass into the ovarium is by no means clear; neither can any satisfactory reason be assigned in support of the semen actually reaching the ovaria through the Fallopian tubes: but the whole process is truly in obscurity.

In the practical part we perceive many niceties of distinction which cannot be followed, and some obscurities from too great conciseness. Thus the language of 'tapping the uterus,' in cases of retroflection, would lead to the idea of plunging the trocar through the abdominal muscles; but we suspect that the operation is meant to be performed through the rectum, where there would be little danger. Cutting the cervix uteri also, when in a cartilaginous state, should have been mentioned more guardedly. One observation, on a proposed modern improvement, we shall select.

* See p. 412 of our present volume.

'When the pelvis is so small, that a child, at the full time, cannot pass through it alive, it has been proposed to induce premature labour, about the seventh month, when the child was smaller. But this is an operation which is very seldom advised, until, by the experience of a former labour, it has been demonstrated that the woman could not be delivered without the crotchet, or lessening the head of the child. When this is ascertained, the practice is most undoubtedly proper, and ought always to be had recourse to; because it is in itself safe, with regard to the mother, and gives a chance of life to the child, who must be inevitably destroyed, if the head be lessened, or the crotchet applied. When we have agreed to perform this operation, we may employ the mechanical irritation of the os uteri. If this be not sufficient, the puncture of the membranes always will produce the effect.' P. 65.

That the membranes burst early in abortion, and that these cases are not so favourable as where the rupture does not take place, are assertions not warranted by experience.

The directions are certainly often rash and hasty, and the medicines prescribed, though the work is intended for students, by no means guarded with proper care. We shall conclude with some remarks of our author respecting the membranes, which are in some measure new, but, in what relates to the cord, we suspect, not true.

'The chorion, as well as the amnion, covers the placenta and the whole of the cord; and, at this place, there is either no intervening jelly, or it is in very trifling quantity.

'These two membranes adhere firmly alongst the cord in the end of pregnancy; but, in the very beginning, they join each other only near the navel. There is at first no cord, the fœtus or embryo being in close contact with the membranes; but, by degrees, it recedes, and a cord of vessels connect it to the placenta. This is always covered closely by the chorion; because this membrane is kept firm by its attachment to the placenta and exterior vascular coat. But the amnion is loose, and has no such attachment: therefore the cord, when the child first begins to recede, is not covered close by it. On the contrary, it is drawn out rather like a funnel, adhering to the cord only near the navel. But, gradually, the adhesion spreads, and we quickly find it united to the whole cord, except a small portion near the placenta. Here, likewise, the adhesion, after some time, begins to take place; but, even in the ninth month, we may generally, by inflation, separate the amnion, for a little way, from the cord.' P. 193.

ART. XV.—*Memoirs of the Life and Travels of the late Charles Macpherson, Esq. in Asia, Africa, and America. Illustrative of Manners, Customs, and Character; with a particular Investigation of the Nature, Treatment, and possible Improvement, of the Negro in the British and French West-India Islands. Written by Himself chiefly between the Years* 1773 *and* 1790. 8*vo.* 3*s.* 6*d. sewed.* Vernor *and* Hood. 1800.

THIS work is introduced into the world as containing a history of real biography, and a series of actual adventures: and the editor observes, in his advertisement, that, if this specimen should meet with encouragement, the remainder may shortly follow.

In spite of these declarations we are inclined to conclude, from intrinsic evidence, that the work is a novel, composed by the pretended editor, whose thoughts are too exactly arranged, and whose language is too artful, to admit of any other idea. The publication is no mean attempt in composition; but it is prolix in some parts. The hero is a native of the Scottish Highlands, and a younger brother. His father of course wishes to train him up to some profession, in which industry may be rewarded with opulence. Mr. Belfour, the schoolmaster, is desirous of rendering him a classical scholar; and the conversation between the pedagogue and old Mr. Macpherson, though tedious, presents many good points concerning education. The inutility of what is called a classical education in the present system of life, except to the learned professions, is well illustrated; but the argument seems not to be destitute of some national prejudices.

Young Macpherson, for his improvement in mercantile knowledge, is sent to a relative in Bristol, who is an eminent merchant, but is brutalised by rum-punch and violent passions. The characters of this merchant and of his daughter Patty are delineated from nature.

'Another whim, from which he never deviated, was, that at whatever time of night he returned home, no mortal, whether domestic, friend, or stranger, were suffered to retire to rest before his arrival. —This was a kind of night-watch which he established in his house, in imitation of that formerly kept on board ship: and indeed, in general, his house may be said to have been governed by rules equally strict, and delivered in a tone equally arbitrary, as if it had been the Elizabeth. It may well be supposed that I could not have dreamed of such uncommon practices; and miss Patty, who possessed little gentleness or humanity of disposition, and who wished to break some jokes on the simplicity of one who had seen nothing but regularity and decorum in his father's house, studiously kept me ignorant of the secret. The very night after my arrival, I was suffered to go to bed early; and about one o'clock in the morn-

ing was roused from a profound sleep by one of the maids, who told me, in seeming terror, that the captain was in a violent rage at my having gone to bed, and had ordered me to get up and appear before him instantly. Amazed at this inexplicable summons, I hurried down to the parlour, and found the old gentleman in a melancholy state of intoxication, and miss Patty enjoying the fruits of her admirable invention.

'On my entrance, I was accosted in the following terms: "Come here, sir! Why, you d—d young dog, how dare you go to bed before I come home—Eh! what? do you think you are in your father's house in the country; where, because they have nothing to amuse them, every body goes, stupidly, to snore at ten o'clock—Eh! D—n my blood, sir, if ever you presume to go to bed before I come home, were it six in the morning, I'll have you tied up, you young dog!—I will—Aye!" In return to this speech (the first of the kind I had ever heard), I asked pardon, pleaded total ignorance of his regulations, and promised rigidly to observe them in future. All this time miss Patty continued laughing immoderately at my confusion, astonished looks, and Scotch accent; while the father, drunk as he was, discovered the trick, and relaxed in his severity. "So you were not told that I should be angry at your going to bed before I came home—Eh!"—"No indeed, sir (said I), otherwise I never should have gone."—"Why, you little b—! how came you not to tell him—Eh!"—"Lard, papa! I did tell him; but the boy was so sleepy and stupid, he could attend to nothing."—"Pardon me, madam! (said I) you never mentioned any such thing. On the contrary, you asked me if I chose to go to bed before I thought of it."—"What! sir (said miss, colouring with shame and resentment), do you dare to contradict me to my face?"—"I have always been taught, ma'am, to speak truth, and vindicate myself when I am unjustly accused—I am doing nothing more at present."—"Why, here's a pretty fellow truly!—A Scotch boy to give himself airs!—But you must learn better manners in this house, sir!"—"But, by G—d! he must not (said the old gentleman firmly)—the boy talks as he ought to do, and I like his spirit—Do you go to bed, miss Pert, and do you sit down, boy; I want to talk to you." Miss went off, with a toss of the head, muttering something about Scotch pride and Scotch poverty; and I continued above an hour in conversation with the old gentleman, who asked me a number of questions relative to my father's family, presenting me with some pears, which, in the course of his rolls and tumbles, he had bruised to pieces in his pockets.' p. 63.

By this merchant Macpherson is sent to the island of St. Christopher. The West-Indian characters and adventures, which he there encounters, seem to be faithfully drawn from prototypes. The character of Mr. Penguin, Macpherson's new master, is forcible and original, and the negro persons of the drama play their under-parts skilfully. In that island Mr. Macpherson becomes acquainted with a respectable French lady, madame Bellenger, whose story occupies a considerable portion of the

volume; but her adventures seem to bear the same marks of fiction as the other parts of the publication. De Foe long possessed the art of concealing art, that of telling a feigned story in a complete dramatic manner, preserving the inborn shades of character, even the most minute and evanescent, exhibiting neither more nor less knowledge, turn of thought, or expression, than the identic character authorised. The late Irish tale of Castle Rackrent, with all its merit in this respect, sometimes leaves the assumed character on the left hand. On the part of madame Bellenger is introduced a poem, called the 'REMONSTRANCE,' a copy of which may perhaps please our readers.

"Haste! haste! my lov'd Laura!—away to the grove,
(One evening, enraptur'd, I said);
Mild beams gild the upland, the mead, and alcove,
And melody bursts round the glade!

"The lark, with his female, soars warbling on high;
The thrush cheers his mate in the dell;
The stream from the mountain foams murmuring by,
While Echo repeats from her cell.

"The turtle's fond cooings come soft on the gale,
With fragrance flung fresh from the thorn;
And soon Philomela will pour her lone wail,
And call her lost lover till morn.

"—Haste! join the full chorus with lute and with song,
Ere Eve spreads her mantle of grey;
—Haste! haste! my lov'd warbler—we've tarried too long:
See! Vesper proclaims parting day!"

"Ah, Edmond! (the fair one replied with a smile)
How warm! how persuasive thy strain!
'Tis the language of Nature!—a stranger to guile;
And Nature should ne'er plead in vain.

"If with passion so ardent my Edmond can plead,
When distant from streamlet or grove,
What! what will he say, when around bower and mead
All Nature breathes fragrance and love?

"When the lark with his consort soars blithsome and free,
When the thrush cheers his mate on the thorn,
Will my Edmond not envy each pair that we see,
Unchill'd by cold prudence or scorn?

"When the turtle bills fondly, or cooes through the shade,
Wilt thou cease then thy love-melting lay?
And when Philomel plaintively mourns round the glade,
Ah! what will my moralist say?"

" O, Love! how bewitching, how constant thy power!"
(It is thus thou would'st sighing complain)
" When present, soft melody fills every bower;
When absent, 'tis sorrow and pain!

" For thee, lonely mourner! who pour'st thy sad lay,
No partner with love beats the wing!
Yet hark! how yon choristers sport on each spray;—
Hark! hark! how they flutter and sing!

" No sorrow—no plaining, their transports annoy;
'Tis harmony fills all the grove!
No female affects to be distant and coy,
But each chirps the language of love.

" Ah! why then should Nature (sweet nurse of delight!)
Ah! why should she e'er be supprest?
And why, my lov'd Laura, when transports excite,
Conceal the best joys of the breast?"

" 'Tis thus thou wouldst reason—thus pensive complain;
Thus falsely Love's sufferings rehearse;
For say, when did passion adorn Edmond's strain,
That Laura was deaf to the verse?

" With thee should I wander the woodlands among,
And hail the full choir on the spray;
Enrapt join the concert, with lute and with song,
Till eve spread her mantle of grey.

" But, ah! my false reasoner! will transports repel
The shafts that too quickly will wound?
Will Slander's shrill pipe not be heard in the dell,
When Echo reverb'rates the sound?

" Will the dove's cooing murmurs each whisper controul,
False—cruel—illiberal, and mean?
Will the warm throb of Nature expand ev'ry soul
Contracted with envy and spleen?

" No! no, fond declaimer! nor transport, nor youth,
Nor Nature's soft mandates avail;
Nor all the mild dictates of Virtue and Truth,
While Custom's stern precepts prevail.

" For these, (by inconstancy render'd unkind),
Strict limits have mark'd for the fair;
Cold prudence must triumph o'er passion refin'd,
Till Hymen the chaplet prepare.

" Alas! does decorum then rest on a vow?
Or modesty spring from a tie?
Do truth, love, and constancy, dwell on the bough,
And from woman alone do they fly?

" Sing on, then, sweet warblers!—ah! cease not the strain?
Go—flutter and bill through the grove!
But talk not, my Edmond, of woman's disdain,
While Custom's the tyrant of Love!" P. 152.

The illustrations of the slave-trade, promised in the title-page, follow soon after; and the manner of treating slaves is forcibly delineated from examples, real or feigned. The bad consequences of too much lenity are exemplified in the benevolent conduct of a planter, who was the first husband of madame Bellenger, and was slain in an insurrection of the negroes; but a good-natured uncle secures for the lady a convenient retreat.

A conversation in this asylum arises between madame Bellenger and a Mr. Penguin, (at whose sudden introduction, however, we are not a little surprised) on the proper management of the negroes—the lady pleading for gentleness, and defending the inculcation of religion and morals, while Penguin ridicules her ideas on the subject; but this conversation is so long that we must refer our readers to the volume itself.

MONTHLY CATALOGUE.

POLITICS...POLITICAL ECONOMY.

ART. 16.—*A Letter to* **** *******, *Esq. on Buonaparte's Proposals for opening a Negociation for Peace: in which the British Guarantee of the Crown of France to the House of Bourbon, contained in the Triple and Quadruple Alliances, and renewed by the Treaty of the Year* 1783, *is considered; together with the Conduct of our National Parties relating to it. By J. Brand, Cl. M. A. &c. &c.* 8vo. 2s. Rivingtons. 1800.

ABUSE of Buonaparte—abuse of Mr. Fox—abuse of the Whig-club—an indecent insinuation against the late lord-mayor, whose conduct in office has received the thanks of the city, in an address drawn up in such strong energetic language, that, both for its elegance of diction, its truth, and sentiments, we recommend the perusal of it to this author, and to every one of our readers. The story of the British guarantee is too ridiculous for any serious remarks; and any one who can have the patience to wade through so much abuse, and so much party prejudice on a great national question, must have acquired feelings of which we do not envy them the possession.

ART. 17.—*The Crimes of Cabinets; or, a Review of their Plans and Aggressions for the Annihilation of the Liberties of France and the Dismemberment of her Territories. With illustrative Anecdotes, Military and Political. By Lewis Goldsmith.* 8vo. 6s. *Boards.* Published by the Author, No. 5, Thavies-Inn, Holborn. 1801.

Tales of blood and horror! We are not surprised that the writer could not find among the booksellers a publisher for his work. He has attacked the crimes of cabinets indiscriminately, without considering whether they be friendly or not to his own country. In the selection of his crimes he forgets to insert those of the French republic. We can consider this work only as a set-off to the horrid tales against the French nation, which are dressed up by some writers amongst ourselves—and a diabolical set-off it is. Assassination, murder, plunder, deceit, whether at Stockholm, Rastadt, Paris, Warsaw, or Naples, are, in our eyes, equally detestable.

ART. 18.—*Marengo; or the Campaign of Italy, by the Army of Reserve, under the Command of the Chief-Consul Bonaparte. Translated from the French of Joseph. Petit, Horse-Grenadier in the Consular Guard. With a Map of the North-West Part of Italy, shewing the Route of the Army. To which is added, a Biographical Notice of the Life and Military Actions of General Desaix. By C. Foudras.* 8vo. 2s. 6d. Jordan. 1800.

The march of Buonaparte over the Alps, and the fatal battle of Marengo, are two of the most distinguished events in the present calamitous war. To an Englishman, who has not seen these stupendous mountains, the former will not excite such strong sensations of wonder; but those who have visited them must be struck with extreme astonishment at the vast exploit—an exploit which gave the fatal blow to the grandeur of Austria, as well as the whole confederacy armed against the rising republic. The battle of Marengo is no less distinguished, both from the extent of its range, the number of men actually engaged, the long uncertainty of the combat, than the almost total destruction, which previously prevailed, of the French power, and the dextrous manœuvre by which it was thus recovered, so as to make our antagonist not only absolute masters of the field, but to have dispersed the Austrian force in such a manner that nothing remained but to purchase a return into their own country by a resignation of all their conquests in the Genoese, Piedmont, and the Milanese. This change from *apparent* ruin (for Buonaparte, if he had retreated on that day from the field of battle, would on the next have still conquered his enemy) fills the mind with astonishment; the detail of it is given here in a very interesting manner, and deserves a perusal from every one who is fond of military achievements.

ART. 19.—*A Candid Appeal to the Nation, upon the present Crisis, and the recent Change of Ministers.* 8vo. 1s. Lackington *and* Co. 1801.

No one that has the least knowledge of the British constitution can doubt the right of his majesty to change his ministers; and he is assuredly not bound to give a reason to any one for such a transfer of authority. It is presumed, in this work, that the change which has lately occurred proceeds from his majesty's refusal to accede to the promised emancipation of the Catholics—a refusal he was bound to

adhere to by his coronation oath. This obligation we cannot admit. He is bound by that oath to 'maintain the Protestant reformed religion established by law;' but the liberation of the Catholics from civil penalties, or their restoration to civil rights, does not in the least interfere with the true principles of the Protestant religion, nor consequently with the coronation oath. We doubt not that the king had good grounds for dismissing his ministers; but we very much doubt, notwithstanding all that has been said upon the subject, whether the question of Catholic emancipation was by any means the sole, or even the chief, cause of their dismissal. The new minister has peculiar difficulties to encounter, from the conduct of his predecessor: the confidence of the public having been once so much abused, he cannot expect much of it till time has sanctified his measures; and it is well observed in this work that 'plain speaking will serve all the purposes of fair dealing.'

ART. 20.—*Financial Facts of the Eighteenth Century; or, a cursory View, with comparative Statements of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain.* 8vo. 2s. 6d. Wright. 1801.

Political arithmetic is a very difficult science, and its principles are not as yet by any means ascertained. Exports and imports, balance of trade, prosperity of finance, are terms easily used, and facts may be brought from each to corroborate almost contradictory positions; but how they are connected together we should first determine, before we presume to draw general conclusions in favour or disfavour of the greatness or felicity of a country. If we allow, for instance, the fact and reasoning upon one point in this book, the capability of this nation at the present moment to bear its increased burdens is, to that evinced in the time of William the Third, at the rate at least of one hundred and forty-three to one. For the balance of trade at the close of William's reign was 43,326*l.*; while for the year 1800 it was 6,044,192*l.* And if we take into consideration, says the author, the nature of custom-house values, we are to increase the latter value, and the balance of trade 'will be no less than one thousand and twenty times greater than at the close of king William's reign.' This is very consolatory news; but unfortunately this balance of trade stands higher for the year 1800 than for any one of the last hundred years; and, as in the year 1785 it was only 134,000*l.* the power of the country to bear burdens in 1800 was above forty-five times greater than that in 1785. Now these two latter periods are sufficiently within the memory of every one to overthrow the whole of this part of our author's reasonings.

We could have wished to have seen an inference drawn from the sale of teas in this country, which from 50,000 pounds in William's reign has amounted to twenty millions; and the medical conclusion would have been that the country is four hundred times as nervous now as in the reign of William. The 'increased circulation of gold and silver in the kingdom' is merely referred to, but we looked in vain for the conclusion to be drawn from it; for if any thing depended on an increased circulation of the precious metals, we must in this period, when they have almost disappeared from circulation, be peculiarly unfortunate.

But though we do not see with the writer such grounds of boasting, from balances of trade and increased taxation, we are clearly convinced with him that trade, manufactures, and the arts, have so far augmented, that if our taxation have increased, the power of paying taxes has increased with it also; but we apprehend that the families which fifty years ago were rising in comforts, and ameliorating their capitals, are at this period diminishing both, and that in a very serious degree.

ART. 21.—*A Maximum; or the Rise and Progress of Famine: addressed to the British People, by the Author of a Residence in France, during the Years* 1792, 1793, 1794, 1795, *&c.* 8*vo.* 1*s.* 6*d.* Wright. 1801.

If there be any persons in this country weak enough to wish for a maximum, or, in other words, to involve us in all the horrors of famine, let him read this work, in which he will see the necessary effects of so wicked or foolish a measure. If a maximum be established at all, let it be first begun with the landlords: let these fix the rent of their farms; let the wholesale dealers, the merchants, the tradesmen, follow the example; let it be persisted in by every person whose commodities the farmer consumes, and then the addition of force will show the folly of such proceedings. Every man has a right to the produce of his labour and industry; and the moment we injure the freedom of the market, that moment we raise the price of every article. Raw, inexperienced men, like the French legislators, were the only class of people who could adopt so absurd a principle; and, after plunging their country into excessive misery, they too, at length, saw themselves compelled to abandon it.

ART. 22.—*Thoughts on the best Modes of carrying into Effect the System of Economy recommended in his Majesty's Proclamation.* 8*vo.* 1*s.* 6*d.* Wright. 1801.

A very praise-worthy attempt to enforce on all classes due obedience to his majesty's proclamation. The writer diminished the consumption of bread in his family by eating none himself, and, what was a more difficult conquest, by persuading his servants to abstain as well. The time in which the want of bread is most felt is at breakfast—a meal which they supplied from a kind of hasty-pudding of rice-flour and oatmeal, with a third of water in the milk. Other substitutes are recommended; and, with great propriety, the wicked plan of a maximum is mentioned only to be exposed. In these Thoughts we do not find, however, any notice taken of hair-powder, the use of which, in some families, seems to be either a defiance of the king's proclamation, or a plain proof that they do not believe in the scarcity it refers to. To pretend an anxiety for the saving of a crust of bread, and at the same time to look with pleasure on three or four servants standing about with their heads and clothes covered with the sustenance from which that crust is made, are circumstances not uncommon with ladies of fashion, who would too frequently do the utmost in their power to assist the poor, except the parting with any gratification or object of luxury.

ART. 23.—*Radical Means of counteracting the present Scarcity, and preventing Famine in future; including the Proposal of a Maximum founded on a new Principle: to which is prefixed an Address to the Legislature, on a Plan for meliorating the Condition of Society at large. By George Edwards, Esq.* 8vo. 3s. 6d. Johnson. 1801.

In a long dedication to members of parliament, the author claims a reward for his services. Among these is enumerated the suggestion of the income bill—for which no man who understands equitable taxation will thank him. All his plans labour under this grand objection, that he makes government the prime mover in every thing, not reflecting on the laborious task it has at present to perform, and on the celebrated French maxim—*Laissez nous faire*—'leave us alone.' We have seen the effects of the interference of government in the present scarcity in the brown-bread act, and in the late scarcity by its importation of corn. We are fully persuaded that improvement of society must be produced by individual exertion, and that the best employment of government is not to direct this individual exertion, but merely to prevent its infringement on the rights of others.

ART. 24.—*Remarks on the present High Price of Grain, and on the Expediency of farther Legislative Restrictions, in order to effect its Reduction.* 8vo. 6d. Jordan. 1801.

The best answer to this work is to be found in the voluminous reports of the house of commons on the same subject, if any one have patience to read them. A sure way to increase the price is to make the legislature the corn-merchant; and legislative restrictions will only increase the evil which is now the subject of complaint. In despotic governments, a cabinet may be employed in ways and means to feed the people; in free governments the people will feed themselves. Accidental advances and diminutions in price will be attended with little inconvenience, unless some cause equally absurd and powerful interfere to change the natural order of things under the circumstances of plenty or scarcity.

ART. 25.—*Reflections on the Justice, Advantage, and Necessity of limiting, within a certain Compass, the Price of Wheat, by Legislative Authority; addressed to both Houses of Parliament. By the Author of Dearness of Provisions, &c.* 8vo. 1s. Stockdale.

There is an advantage in limiting the fare of Hackney coaches, because the disputes would otherwise be endless; but it is not so with the price of wheat and marketable commodities, where the demand is not urgent and time is given for bargaining. Who also is to settle this price, and on what data? As to the idea of estimating the quantity of corn in the kingdom by means of excisemen, it is too ridiculous to be entertained for one moment; and the whole of this pamphlet is founded upon a mistaken view of the rise in the price of provisions, and the omitting in its calculation the derangement and speculation introduced into every class of society by paper-money.

RELIGION.

ART. 26.—*A Sermon, preached before the Lords, Spiritual and Temporal, in the Abbey-Church, Westminster, on Friday, February* 13, 1801, *being the Day appointed, by Proclamation, for a General Fast. By Brownlow, Lord Bishop of Winchester.* 4*to.* 1*s.* 6*d.* Wright. 1801.

That 'public virtue and public prosperity go hand in hand and keep pace with each other,' is the theme which afforded many useful reflexions on the day appointed for the fast; and, in introducing them, the preacher has premised a proposition which we have never lost any opportunity of inculcating, and which we are happy to see sanctioned by his high authority. 'Political details are unfit for this place'—May this proposition find its way into every pulpit!

ART. 27.—*Two Sermons, on the Proclamation, December* 3, 1800, *and on the General Fast, February* 13, 1801; *preached at the Cathedral, Winchester, by the Rev. Edmund Poulter, Prebendary, &c. Dedicated in a Letter to the Lord Bishop of Winchester.* 8*vo.* 2*s.* Cadell *and* Davies. 1801.

In a dedication of above eight pages we are informed that Mr. Pitt is the greatest man that ever lived—*nil ortum tale;* and, for the next eight hundred years, *nil tale oriturum:* the country is endangered by his obligatory retreat, and it can alone be secured by his indispensable return. Our sovereign, in dismissing this great man, has thought differently—the country acquiesces with the greatest complacency—and the feeble voice of this writer will scarcely be heard in the general approbation of the mode in which the king has exercised his undoubted prerogative. The sermons, if sermons they can be called, treat on the question of scarcity, and its remedies; whether the war be the origin of it—the average prices of wheat—the subsistence of 'our foreign fixed war-establishments'—and similar topics, better adapted to the common-hall of the metropolis than to the cathedral of Winchester. The only quotation from Scripture, in these sermons, is balanced by one from Shakspeare; and the rant of Othello unites in sanctifying this just and necessary war. Surely the few minutes dedicated to religious instruction may be occupied by more important concerns.

ART. 28.—*A Charge delivered at the Visitation of the Archdeaconry of Salop, in the Diocese of Lichfield and Coventry, in May,* 1800; *and published by Desire of the Clergy. By John Chappel Woodhouse, M.A. &c.* 8*vo.* 1*s.* Longman *and* Rees.

The clergy, in requesting their archdeacon to publish his charge, have performed an acceptable service to the public; and we shall be happy to co-operate in their intention, by recommending it strenuously to the perusal of every archdeacon in the kingdom.—The charge contains much local information, and affords a specimen of the good that may be done, under the patronage of the bishops, by the body of archdeacons. This archdeaconry contains 550 square miles, 64,000 inhabitants, and 97 churches or chapels. Of these last

fifty-three are in a very laudable state; twenty-one require but little expence to be bestowed upon them; twelve have undergone, or are undergoing, a thorough repair; three are to be re-built; and but few instances of backwardness to comply with the archdeacon's requests have occurred; for twenty-nine of these churches parsonages are entirely wanting, thirty-eight are in good repair, twenty are moderate, and ten scarcely habitable. The number of legal residents is thirty-six. Seventeen of the non-residents have provided resident curates; and fifteen live near, and discharge the duties of their parishes. The number of communicants at Easter is five thousand, of dissenters seven thousand, who are catholics, presbyterians, baptists, quakers, unitarians, or methodists. The income of the clergy is here considerable, as, if divided equally among them, it would average to each man about 200*l.* a year; and if the whole revenue were seized and transferred, as the archdeacon states it, to the people, it would average only 5*s.* 6*d.* a head to each inhabitant of the archdeaconry. Upon these statements very judicious remarks are made by the worthy archdeacon; and we cannot avoid observing, that as, in a population of 64,000 inhabitants, there appear to be 52,000 on a state bordering upon indifference to the rites of the church, all the exertions of the clergy, in catechising, instructing, and familiarising them to religious knowledge, are requisite, or the evangelical missionaries will here find a very plentiful harvest.

ART. 29.—*Freedom of Enquiry, and Zeal in the Diffusion of Christian Truth, asserted and recommended in a Discourse delivered at Bristol, July* 9, 1800, *before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books. By Thomas Belsham.* 12*mo.* 1*s.* Johnson. 1800.

The arguments in this discourse, independently of the peculiar religious tenets adopted by this writer, are manly, judicious, energetic, and deserve the serious attention of every one who calls himself a Christian. Without freedom of inquiry the truths of religion stagnate, or evils are produced, which the present times are unhappily ordained to experience. Upon the introduction of the latitudinarian system into the church of England, it was usual to throw a discouragement in the way of every one who investigated these peculiar tenets. The people were taught to think slightly of doctrines, and were amused with moral discourses alone. In consequence of this the zeal of many was alarmed, and the church is now threatened with the danger of schism, from what is called evangelical or methodical preaching. Among the dissenters the same notions prevailed: an obscure acknowledgement of Christianity was considered as sufficient, the modes of belief were gradually deemed of little importance, Scriptural knowledge was neglected, and they fell into an indifference, from which, in an equal degree with the church, they stood in need of being roused by the new energies of the evangelical missionaries. Hence we agree entirely with this author in his main principle, that inquiry should be every-where encouraged, and zeal recommended. The effects of knowledge without zeal, and of zeal without knowledge, are almost equally pernicious; and it is the duty

of every Christian to stimulate to the utmost of his power the union of these necessary qualities.

ART. 30.—*On the Observance of the Sabbath: a Sermon. By the Rev. L. H. Halloran, D.D. To which is added a Form of Morning and Evening Prayer, for the Use of Schools.* 4to. 1s. 6d. Rivingtons. 1800.

In a most fulsome address to the bishop of London, the writer informs his lordship that he aims, in this discourse, 'less at elegance than at plainness and perspicuity.' We cannot, indeed, ascribe much merit to the composition in point of elegance; and when we read of 'the principles of infidelity, with mephitic contagion and electric rapidity, pervading every class of society from the palace to the cottage,' we admire the author's idea of plainness and perspicuity. We reprobate as much as himself the violation of religious toleration by the anarchists of France—yet, consistently with the principles of the Protestant religion, and of the church of England, in which we have been educated, we cannot allow the piles of building formerly subsisting in the French churches, illuminated every week with useless tapers, and covered with images of loathsome reliques, to be 'altars of the living God.' The sacramental table in our churches forbids us to entertain such an idea: and if the violence used by the French, in overturning their altars, be not consistent with Christian charity, we must still recollect the blood of the Protestants shed by the supporters of those altars, and their intolerance towards every one who did not bend his knee to their superstitious rites and ceremonies.

ART. 31.—*On the Difference between the Deaths of the Righteous and the Wicked, illustrated in the Instance of Dr. Samuel Johnson, and David Hume, Esq.—A Sermon, preached before the University of Oxford, at St. Mary's Church, on Sunday, July* 23, 1786. *By the Rev. William Agutter, A.M. &c.* 8vo. 1s. Rivingtons. 1800.

The despondency of Dr. Johnson, and the serenity of Mr. Hume, at the hour of their respective deaths, give occasion to the preacher to show that the terror felt by a Christian on leaving the world is no argument against religion, nor the calm of the sceptic a rational ground for approving his opinions. The case of Dr. Johnson is by no means well-treated. The miserable, inconsistent, half-grounded persuasion of religion in his mind naturally clouded his latter days; his intolerance and bigotry afforded him no security in his last moments, when representing to himself the tribunal at which he soon expected to appear. He had through life worshipped a God of terror, and his character was formed on that principle,—haughty, supercilious, arrogant, unamiable. He is respected for his literary talents: but neither his living nor his dying moments present him to the true Christian in any other light than an object of pity.

ART. 32.—*Plain Thoughts, submitted to Plain Understandings, upon a prevalent Custom dangerous to the Establishment.* 8vo. 1s. Rivingtons.

The writer is sensible of the evil arising from a very prevalent custom, but is by no means aware of its extent, nor is he qualified to prescribe a remedy. He would apply caustics where lenitives are

required. The rapid progress of the evangelical, or methodistical, preachers, has given him an alarm; and he is apprehensive of much mischief from the custom of sending missionaries to preach the Gospel in every village of the kingdom. Yet we would ask him what makes the inferior classes so attentive to these missionaries? What induces them to quit their churches and their meeting-houses (for the dissenters complain as largely as the clergy themselves of the general defection) for these new-erected chapels—these licensed hovels and out-houses? He has not entered upon the answer given by the evangelical clergy, whose cause, nevertheless, wherever it relates to schism, we shall not attempt to defend; at the same time we cannot but discountenance such pretended supports of the establishment as the present, as well as every attempt to destroy a cause by force which should only be attacked by meekness, by argument, by the sword of the spirit, and by Christian love.

ART. 33.—*The Character of the King, a Sermon, preached in the Cathedral Church of St. Peter, Exeter, on Sunday, Nov. the 30th, 1800. By the Rev. Jonas Dennis, LL.B. &c.* 8vo. 2d. Rivingtons.

'In the times in which we live, scarcely a year passes in which some new conspiracy is not formed, and some new plot endeavoured to be carried into effect.'—The king's 'character presents the extraordinary phænomenon of a good, a pious, and a Christian king, ruling over a corrupt, a profligate, and an abandoned nation;—a nation, the major part of which consists of (I must and ever will speak plainly) avowed infidels and concealed atheists.' It is not to be wondered at, in such a nation, that the king 'is surrounded almost inevitably by many noble adulterers and honourable debauchees.'—We find no precept in Scripture for this mode of comparing together king and people. So strange a medley of Scripture and politics does not often, and we wish we had reason to expect that it never might again, fall into our way to examine.

LAW.

ART. 34.—*Considerations on the Coronation-Oath, to maintain the Protestant reformed Religion, and the Settlement of the Church of England, as prescribed by Stat. 1. W. and M. c. 6. and Stat. 5. Ann. c. 8. By John Reeves, Esq.* 8vo. 2s. 6d. Wright. 1801.

The particular opinions of this writer on the English constitution are well known. He can conceive the trunk of the constitution remaining, when the branches are dissevered from it; and of this trunk he is now endeavouring to make a mere log, devoid alike of sense and vitality. The mode of introducing the name of the sovereign, in this debate, we can by no means approve. On a rumour, probably very ill founded, the author justifies a supposed determination of his majesty on a peculiar measure likely to be presented to him; and, taking this determination for granted, argues that the king could not act otherwise without breaking his oath. To say that a private person, like the author, should be 'thought unreasonable or obtrusive,' for offering his opinion on the proposed measure, would be

very far from our sentiments; for the question admits of discussion, and is equally open to all: but it appears in the highest degree indecent, we must confess, to obtrude in this manner the name of the sovereign on the public. Catholic emancipation, and the defence of our establishment, are two distinct subjects, and ought to be treated of separately; yet this writer unites them in the same treatise: he maintains they are necessarily incompatible, and that the king cannot exercise his high prerogative in affirming the emancipation, without breaking the solemn oath he took at his coronation.

Much extraneous matter is introduced, to cloud the judgment, and to prevent it from examining the simple question. The conduct of churchmen, presbyterians, and Romanists, at different periods, is examined, as if the last are what they were in times antecedent to Henry VIII.; the present Presbyterians (and very few of that description now remain in England) the same as those at the æra of Cromwell; or the members of the church of England, like their ancestors at the Reformation. Religious animosity has happily very much subsided, and the question of Catholic emancipation may be discussed without exciting the uneasiness which agitated former ages. The coronation-oath prescribes to the king the maintenance of the Protestant reformed religion established by law; and if he, contrary to law, should infringe upon this settlement, without doubt he would act inconsistently with this solemn pledge; but the former part of the oath sufficiently explains the latter. The king swears to govern his people according to the statutes in parliament agreed on, and the laws and customs of the same. In the second part the government of the church is considered; and it is the government of that church which is established by law; namely, that law which exists when the king comes to the crown, or which shall be law during any part of his reign. The king cannot, by his single act, affect the established church; for that would be a breach of his oath; but if the king, lords, and commons, should agree in the emancipation of the Catholics, or any other measure in which the interest of the church might be supposed to be involved, we should hold him guilty of treason who presumes to maintain that the king had broken his oath. It is absurd, in these days, to pretend that the church has any peculiar form which cannot be altered by the legislature. The authority of the legislature is paramount over all corporations; and the king is justly to be esteemed, by our laws, in all things, ecclesiastical as well as civil, supreme. Whether his majesty assent to, or dissent from, the emancipation of the Catholics, every good subject will confidently abide by his decision; and though we may think that the emancipation may be attended with great advantages, the denial of it is not a matter of very high importance. The manner in which the question is here treated appears to us equally dangerous and unconstitutional; and it would have spared the writer before us a great deal of trouble, and perhaps have rendered, in his own estimation, the present book unnecessary, if he had reflected, that at the time when the coronation-oath was first devised and sworn to, the Catholics of Ireland were eligible, by the established law, to seats in the Irish senate.

ART. 35.—*A Letter to a Nobleman, on the proposed Repeal of the Penal Laws which now remain in Force against the Irish Roman-Catholics, from Charles Butler, Esq. Lincoln's Inn, London.* 8vo. 1s. Coghlan.

Every man of liberal mind must be desirous of seeing the disqualifications, founded merely on religious opinions, removed from our statute-books; and the increased toleration, under this reign, is a presage that civil governments will very soon consult their own ease, and the comfort of the subject, by making civil concerns the only objects of their attention. Catholics are at present debarred from a seat in parliament, as well as from several of our principal civil and military offices. Their admissibility to those offices cannot be injurious, in any sense, to a kingdom where so great a majority is of the Protestant opinion; and, as to the king's oath, it is well observed here, that as it did not prevent him from rescinding, some time since, certain restrictions once binding on the Catholics, it cannot now prevent him from granting them farther indulgences. His oath is to maintain 'the Protestant religion established by law;' and that religion is equally maintained, whether a Papist enjoy or not a place under government, just as well as it is now maintained, while a great number of Papists in our navy are shedding their blood in defence of their country. It must first appear that an attack is made against the Protestant religion, before any one should dare to call the coronation-oath in question; and the emancipation of the Catholics being no attack at all upon the church, the oath cannot be infringed by any vote that may ensue. It is well observed, also, in this pamphlet, consisting of twelve pages only, that when the coronation-oath was fixed in Ireland, Papists had seats in parliament.

ART. 36.—*An Inquiry into the Necessity, Justice, and Policy, of a Commutation of Tithes. By Morgan Cove, LL.B. &c.* 8vo. 3s. Rivingtons. 1800.

The commutation of tithes is a subject involved in very great difficulties; and, in arguing for or against it, there is no need of foreign assistance. We must reprobate, therefore, the insinuations in this work, that the desire of such a commutation arises from sinister factions and jacobinical views: nor ought the French revolution to be brought in as a bugbear to avert the mind from legitimate inquiry. With equal abhorrence we remark the insinuations thrown out sometimes, by the advocates for the commutation, against the clergy, and the unjustifiable mode of aiming at a seizure of their property, or forcing them into a compliance to their disadvantage, by representing them as a useless body. Let the measure stand upon its just ground. Allowing the rights of the clergy to a support from the public, and the necessity of an established church, the true question of debate is, whether that support be most advantageously contributed by the payment of tithes, or whether the clergy can keep their relative situation in society by another mode of salary? We confess that every thing in this work, as well as what we have derived from our own observation, and the remarks of other writers, incline us to embrace the former opinion; and to believe that all the modes of commutation, hitherto suggested, have the necessary effect to di-

minish the weight of the clergy, and to render them, though not in the present generation, yet at a future period, unequal to cope, as advantageously as they may at present, with the laity. The improvement of agriculture is held out as the great reason for the commutation; yet the question proposed in this work before us should be fairly answered by the agriculturists:—'On comparing the quantity of land subject to tithes with that discharged from tithes, do instances of superior culture and productiveness abound more frequently on tithe-free than on untithable lands?' This question is well argued in the work before us; and the reports of the Board of Agriculture receive due animadversion. That the clergy will, in a course of time, be much injured by commutation, is clearly proved, by a comparison of their present probable state, if such a commutation had taken place in the days of Henry the Eighth: and the difficulties attending a general commutation-bill are shown from the different nature of soils, corn-rents, and tenures of tithes, with great skill and judgment. After all, the commutation is rapidly advancing, and the advantages of inclosure-bills are too great to be resisted by a living incumbent. The effect of the measure time alone must discover. We apprehend that it will too much secularise the clergy, and that the nature of clerical property and clerical duties will too frequently be discussed, in no very honourable manner, under the hammer at Garraway's. Against such a consequence the author makes a noble stand; and, in the general principle, we agree with him; though he appears to us to weaken his cause by travelling out of the record. A diminution of the volume, and judicious compression of the subject, would considerably increase its effect.

ART. 37.—*Concise Thoughts on the Game Laws; in which an Attempt is made to show what Part of them ought to be retained, and what repealed. By a Leicestershire Freeholder.* 8vo. 1*s.* Chapple. 1800.

This writer conceives that there was wisdom in allowing the property in the manor to be separated from that of the soil,—a distinction which naturally took place when the claims for those services on which manorial rights were founded were abolished. The propriety of this allowance may be justly called in question; and, in fact, it is the foundation of more vexation and dispute than any law now in existence. It is not enough to say that the proprietor of land cannot complain, because he bought the land, knowing that the manor was vested in another. The complaint is, that such things should be allowed to any party. The difficulty is insuperable in ascertaining the precise rights of the proprietor of the land and of the manor; and we agree with this writer, that if the game-laws be not, *in toto*, to be repealed, it would be right to suffer all persons who have property in land to kill game on their own estates, reserving to the lord of the manor the same right of sporting, subjected to no action for trespass, unless where specific injury had been sustained. The increase proposed, of the duty on game-licenses and on dogs, is not likely to be entertained by government, because the last augmentation did not raise the amount of the tax in any proportionate degree. The argument, that country gentlemen require such rural amusement to keep them in the country, is scarcely worth a moment's attention.

They are now driven to London by the taxes, which render their mansions no longer the seats famed for ancient hospitality; and, if the game-laws should be repealed, they will still find sufficient amusement for their horses, guns, and dogs. On the mode of selling game, and the time when it is to be shot, we can scarcely bring ourselves to examine the arguments advanced; but we cordially agree with this writer, that the game-laws 'are so very tyrannical, so frequently absurd and contradictory in themselves, that, at all events, they ought to be revised;' and the reversion will, we hope, end in the total repeal—forming as they do one of the last reliques of feudal and barbarous manners.

MEDICINE, &c.

ART. 38.—*An Essay on the malignant Pestilential Fever introduced into the West-Indian Islands from Boullam on the Coast of Guinea, as it appeared in* 1793, 1794, 1795, *and* 1796. *By C. Chisholm, M.D. and Inspector-General of the Ordnance Medical Department in the West Indies. Second Edition, much enlarged.* 2 *Vols.* 8vo. 16*s. Boards.* Mawman.

The first edition of this work appeared in 1795, and was noticed in our XIVth volume, New Arrangement, p. 380. It is now greatly enlarged, and the principal positions enforced with a vast body of additional evidence, but with unequal effect. We have some reason to think that the yellow-fever in the West-Indian islands is imported, for it was till lately unknown; but when the author extends this doctrine to the yellow-fever of the continent, he is less successful, chiefly for a similar reason, that the fever there is not a novelty. Additional arguments for the yellow-fever being an endemic on the continent we offered very early, and have transcribed others from other authors. That the *fomes*, the original source of the infection, resides in the islands, is not clear; it may be from Bulam, but there is reason to think that the yellow-fever of the continent has been also carried to the islands—and from the confusion of the two kinds we see the origin of some disputed facts.

Our author's other position he has supported also with additional force and some success—the utility of calomel joined with mercury; and we perceive that this practice is gaining ground, probably from its decided benefit. On the whole, this enlarged edition is a valuable work, and contains numerous facts, respecting this singular and fatal epidemic, of the highest importance to every tropical practitioner.

ART. 39.—*The Edinburgh Practice of Physic and Surgery; preceded by an Abstract of the Theory of Medicine, and the Nosology of Dr. Cullen; and including upwards of Five Hundred authentic Formulæ, from the Books of St. Bartholomew's, St. George's, St. Thomas's, Guy's, and other Hospitals in London, and from the Lectures and Writings of the most eminent public Teachers. With Four Quarto Plates, neatly engraved, representing the different Instruments used in Surgery.* 8vo. 14*s. Boards.* Kearsley. 1800.

The name of a celebrated university may probably have been, in the

opinion of the editors, a better passport to a system of medicine than that of the metropolis; but, except the liberal use made of Dr. Cullen's system, there is, we believe, no foundation for the title. It is certainly a compilation unknown to Edinburgh, before its publication. We have looked at it with some care, and examined it in many different parts—for we will not pretend to have read a professed compilation of more than 800 pages—and shall proceed to offer our opinion in general.

The introduction is of little importance; yet it speaks of the world having already approved of this work in another form. We know nothing, however, of its pre-existent state—of its faults or merits in that period of its probation. It cannot be Domestic Medicine, for that is too 'good a thing' to be allowed to assume another form; and the execution is also very different. The theory of medicine follows; but, though the editor contends that this is necessarily short, because much theory is interspersed with the practical part, we think it in many respects incomplete: had any thing been given under this title it should have been much more full and satisfactory. The practice of physic is well detailed. After the title are the synonyms of nosologists, and the principal systematics—the causes and mode of treatment of each disease. The author seems to have copied from the best authors; and though he has sometimes copied their errors also, the selection is, we think, in general judicious. The diseases of infants, and the method of treating suspended animation, conclude this part of the work.

The practice of surgery follows—with which we are not so well pleased as with the more strictly medical part; yet it contains no material error or misrepresentation. There are some few omissions, which might with advantage have been supplied. The application of bandages, the method of opening dead bodies, and the various methods of embalming, are properly noticed. Some account of the cow-pox forms an appendix.

Four tolerably good plates of surgical instruments are added, with a separate index to the practice of physic and of surgery. The addition of formulæ, of which we forgot to speak, seems, in the author or editor's opinion, to be a great improvement. Our opinion of their utility is not so high; and we think, when any medicine is recommended, no physician will find it a difficult task to direct the exhibition. Some old formulæ we still think should not have been so much simplified, and some which seem to derive their advantages from their combination should still be retained. In other respects, it would have been sufficient to have noticed whether the substance, the tincture, or infusion, were the most useful form. Spirit of turpentine, for instance, is much more effectual when given with honey, because the stomach bears it in a larger dose, and volatile spirit seems to add to the virtues of guaiacum. These and similar hints would have been of more service than four of the five hundred formulæ here transcribed. Honey is, we perceive, mentioned in the formula of spt. terebinth.; but the advantages are not pointed out, nor is the prescriber apparently aware of them; since, with honey, he might have doubled the dose. The volatile tincture of guaiacum is

best given in milk. While looking at some of these formulæ, a curious error occurred to us:—Dr. Colin of Vienna is Anglicised under the name of Dr. Collins. This work, on the whole, is however printed with tolerable care.

A nosological table, one pointing out the proportion of opium and mercury in the various formulæ of the Pharmacopœias of London and Edinburgh, and another of the altered names, conclude this very bulky but useful compilation.

ART. 40.—*A Practical Treatise on the different Fevers of the West Indies, and their Diagnostic Symptoms. By William Fowle, M.D. &c.* 8*vo.* 2*s.* 6*d.* Symonds. 1800.

This very plain and concise account of the fevers of the West Indies merits the attention of the military surgeon;—the practice is rational and judicious. We meet with little novelty of remark; and we do not find any minute discrimination of circumstances, which perhaps might not have well suited a compendium of this kind. The symptoms, which indicate bleeding in the beginning, are properly discriminated; but Dr. Fowle does not seem peculiarly aware of the state of congestion, which makes it advisable in the more advanced periods. On the whole, however, we highly approve of this little tract, and earnestly recommend it to the tropical practitioner. It is introduced by a short and judicious account of the weather, and the medical topography of the Leeward Islands.

FARRIERY.

ART. 41.—*Cursory Account of the various Methods of Shoeing Horses, hitherto practised; with incidental Observations. By William Moorcroft.* 8*vo.* 2*s.* Nicol. 1800.

This tract is comprised in sixty octavo pages, and illustrated by ten wooden cuts. An appropriate dedication to lord Heathfield explains the author's views respecting the subject of which he is to treat. By this it appears that he has invented and brought into actual practice a machine for striking horse-shoes of any given form, in the manner of die working. The real object of this pamphlet seems therefore to be subservient to the author's designs, in the character of a manufacturer of horse-shoes for extensive sale, as well as that of displaying his competency in the veterinarian art. The preamble naturally takes up the argument of shoeing horses in a manner least calculated to derange the natural form and qualities of a horse's foot: the anatomy, the distribution of the different substances composing the hoof, &c. are explained in a general but perspicuous way. The chemical composition of the hoof is slightly touched upon;—this part of the subject, however, deserves more attention, but the physiological reasonings are closely argued.

The sections of the horse's foot, exhibited in the cuts, are well chosen, and display what is required, in a novel point of view. They are, for the most part, perpendicular sections made crosswise, so that the bearings of the foot upon the different kinds of shoe are thus rendered obvious. The author proceeds regularly to discuss the relative

merits of the variously-formed shoes in present use. He grounds his opinions of their several properties by their influence upon the hoof, whether the tendency be to preserve the natural form or to derange it. He justly attaches the highest importance to this branch of the veterinarian art, because on it depends the soundness and perfection of motion in the whole animal, the safety of the rider, and the only value of this useful creature to mankind. We perceive by the engravings that the weight of the horse's body eventually falls upon the margin of the hoof, where it is in contact with the shoe; that the under surface of the bones forms an arch, whose bearings rest against the margin or crust of the hoof. This being the natural seat of pressure, it follows of course that the chief art of making a horse-shoe lies in the adaptation of it to these principles. The author points out the difficulties which oppose manufacturing horse-shoes of the shape which he esteems the best, with a hammer, and has therefore undertaken to stamp them as before described. The result of experience, and of apparently sound judgement in the author, has determined him to prefer a shoe which he calls the 'seated shoe of Mr. Osmar and Mr. Clark,'—it is perfectly level on the under and outer margin to the thickness of the crust of the hoof, when it is levelled off, so as to leave a space between the sole of the horse's foot and the further extension of the iron shoe. The author concludes by relating some well-devised experiments on the causes of cutting in horses, and the means of remedying it.

'EXPERIMENT I.

'A horse with a narrow chest, who had never cut, and having parallel shoes on his fore feet, was trotted at about the rate of eight miles an hour in a straight line, over ground sufficiently soft to retain slightly the impressions of the shoes, but not to admit the feet to sink into it.

'Two parallel lines were drawn along the track, including between them the prints of the shoes. By these it was found that there was regularly a distance of nine inches and a half between the outer edge of the near fore shoe, and that of the off fore shoe.

EXPERIMENT II.

'Shoes thick in their inner quarter, and like a tip, reaching only half-way on the outer quarter, were then used, and it appeared that the distance between the outer edges of the prints of the shoes, taken as before, was regularly reduced to eight inches and a half.' P. 57.

We can safely recommend this little pamphlet to the practitioners and *amateurs* of this art. We are glad to see a tract of this description reduced to a moderate price, and of a decent aspect, so much better adapted to general utility than the gaudy, hot-pressed quartos, which levy the worst of taxes upon useful literature.

ART. 42.—*The Principles of English Farriery vindicated; containing Strictures on the erroneous and long-exploded System, lately revived at the Veterinary College; interspersed with cursory Remarks on the Systems of Solleysell, De Saunier, De la Fosse, &c. &c. in which is fully displayed the Superiority of English Farriery over that of Foreign Nations. By John Lane, A. V. P. late of the Second Regiment of Life-Guards.* 8vo. Riebau. 1800.

This little work is levelled at Mr. Coleman and the Veterinary College, chiefly on the subject of shoeing horses. The directions of the college, respecting some of the internal diseases, are severely, and, in one or two instances, justly criticised. The principal observations of Mr. Coleman, the author contends, are taken from the works of his predecessors, and applied without adverting to the different practices in different countries; so that the criticisms in many places directed against the French farriery are levelled at the English, which Mr. Lane contends has not been improved in the college—Non nostrum est, &c. Our author is, however, in general too violent, and exposes himself a little, particularly in his declamations against anatomy. In this respect he reminded us of the Vicar of Wakefield's son, who offered to teach the superior of a college Greek; by whom he was answered, 'You see me, young man:—I never learned Greek, and I never missed it. I have a doctor's cap and gown, and 10,000 florins a-year, without Greek. I eat heartily without Greek:—in short, as I do not know Greek, I do not believe there is any good in it.'

EDUCATION.

ART. 43.—*The Teacher's Assistant in English Composition; or Easy Rules for writing Themes and composing Exercises on Subjects proper for the Improvement of Youth of both Sexes at School. By John Walker, Author of the Critical Pronouncing Dictionary, &c.* 12mo. Robinsons. 1801.

One of the greatest difficulties in education is to teach a young person to think on a subject, and to arrange his thoughts in writing. At great schools the subject of a theme is proposed, and the boy is left almost entirely to his own abilities to decide both upon the matter and the manner of expressing it, and while his years are often a complete obstacle to his success. Gradually to lead him to think and invent is the great proof of skill in the master. The routine of teaching languages, or of teaching science, is easily acquired; the pupil also seems to be making rapid advances, and the parent is delighted with his acquisitions. Hence ordinary teachers will often receive the greatest encouragement: while a good instructor, who is laying deep his foundations, may not appear in so favourable a point of view; and not till a revolution of years will his scholars be truly sensible of the advantages they have enjoyed under his tuition. This distinction is inseparable in human affairs; and the utmost that can be done is to devise some methods by which ordinary teachers may promote, even in defect of extraordinary abilities, the great ends of their office. In this respect the work before us deserves the highest commendation; and we may add, too, that the best teachers will most appreciate its advantages, and make the most frequent use of it. Instances are given of themes, essays, and narratives, by which a young

person may be led to form something of the same kind for himself. To us, however, the theme does not appear the task best adapted for a beginner. Let an easy narrative be read to a class; let the chief circumstances be pointed out to the pupils of whom it is composed; and let them immediately sit down and write their own statement of it. After this let them, if the tutor please, begin their examples in themes. In the same manner the science of similes may be taught—a more arduous undertaking nevertheless, and which will be found so on experiment; for young minds cannot, particularly in moral subjects, find out, without great difficulty, the intervening idea. This work is designed solely for teachers; and we wish that every one in the kingdom would provide himself with a copy, and follow the modes prescribed in it with his pupils. From the latter the book should be religiously secreted.

ART. 44.—*A concise English Grammar, for the Use of Schools. By the Rev. B. Willis.* 12*mo.* Mawman. 1801.

This is too concise for general use, though in some parts there is a redundancy. An imperfect, preterperfect, preterpluperfect—first future, second future—these are hard words for the English scholar; and what the majority of these terms have to do with the English verb we cannot perceive. Our nouns are, however, treated better than in many grammars, as the cases are reduced to three—the nominative, the possessive, and the objective; but as there is no change in the names of persons or things in our language, whether they be the subjects or objects of the proposition, we see no propriety for introducing this last case among us. The English language admits of two cases to its names, the nominative and the possessive, and no more, except in its pronouns, where it borrows the objective case, or rather retains it, from the Teutonic, the mother language. The appendix will be found very useful to teachers; as it contains the method of parsing, an exercise which cannot be too much used in English schools; and specimens of false English, to be rectified by the scholar. By attending to this plan of teaching, a schoolmaster or mistress will, with great ease, establish a mode of speaking and writing in their seminaries which will set their pupils on a level at least with those at our public grammar schools, and occasionally give them the superiority in English composition.

ART. 45.—*The Village Orphan; a Tale for Youth. To which is added, The Basket-Maker, an original Fragment. Ornamented with Vignettes on Wood.* 12*mo.* 2*s.* 6*d. Boards.* Longman *and* Rees.

This tale is prettily narrated; but we can by no means appreciate it as a tale for youth. It is better adapted to the class of novel readers who have attained their twenty-fifth year, and then 'the simple idea which evinces the affection' may be intelligible to them; but why should we anticipate the effect of these impressions on young minds. The tale also abounds in hard words, and is written in too elaborate a style for the class to whom it is immediately addressed.

POETRY.

ART. 46.—ΚΑΣΣΑΝΔΡΑ ΨΕΥΔΟΜΑΝΤΙΣ. *By (Fra Gli Arcadi) Aurisco Geresteo.* 8vo. 5s. *Boards.* Hurst. 1800.

This publication is a *jeux d'esprit* written in ridicule of the French expedition to Egypt, and of the famous dispute excited by the speculations of the learned Mr. Bryant on the subject of the Trojan War. The scene is laid in hell, where Cassandra is introduced, thus addressing the ghosts of Homer and the Grecian heroes:

'Weep, bard divine! Oh! weep, thine honours lost—
Hark to yon shrieks on Charon's Stygian coast—
Haste—rouse the magic of thy heav'n-born lyre,
And charm to silence yon dread prophet's ire.—
Dauntless he stands, and thunders fate's decree,
That Troy, from Lethe rescued once by thee,
Shall die unpitied—all its glorious fame
To Troy unborn shall bow, and Egypt's better claim.' P. 1.

The pride of the Egyptians, on the annunciation of this new discovery, is detailed in a humorous chorus. In consequence of an obscure intimation given by Cassandra that the Trojan chiefs will be obliged to revisit earth, and 'fight their battles o'er again' on Egyptian ground, Hecuba, Hector, Achilles, and Priam, in appropriate speeches, express great dissatisfaction at being thus disturbed in their enjoyment of immortality. Paris and Helen, however, feel no reluctance at the idea of renewing their corporeal acquaintance. The Parcæ, alarmed at the idea of repeating their toil in a renewal of the destiny of Troy, descend, and invoke Dæmogorgon to audit this new decree. In the midst of their incantation they are interrupted by Buonaparte, who thus addresses the inhabitants of the infernal regions:

'Ye warriors of the Trojan plain!
I greet you all.—Oh thus accept embrace,
And kiss fraternal, last from him receiv'd,
Who, in short glory of his decade, rules
In France regenerate, a speechful hall
Of lawgivers, unaw'd by chapeau don'd,
Or tinkling of the presidential bell.
Oh let it rest upon your favour'd lips;
'Twill rouse impassion'd sensibility,
And sense so clear of pow'r oppressive, raging
Within the precincts of Elysium,
That, aided by divine philosophy,
Ye safe may purge from despotism, hell;
And charitably Pluto's self relieve
From all the cares of royalty.' P. 31.

But Buonaparte's visit to hell, like his visits to Italy and Germany, is not entirely intended for the benefit of his kind hosts. He wishes to raise among the warmer shades recruits for his diminished

army; and thus details his distresses, and the schemes which the *sçavans* had suggested for their relief.

'Thou ne'er, Æneas! toldst to Dido
A tale so full of woe as I do.
In Egypt still I'm fast—nor how
Back to transport my armies know.
Wide are known our wants so grievous—
Some, with anxious zeal to save us,
Urg'd the secret penetration
Of submarine communication
Twixt Memphis, and th' entangl'd ways
Of royal Crete's Dædalian maze,
Where yet the helpful clue doth lie
Of Ariadne's constancy.
Some the scheme of vessels gave
Gliding 'neath the stormy wave,
Safe as Alpheus' visit paid
To the coy Ortygian maid.
Some prais'd the aëronautic car,
Charg'd with instruments of war—
Stunn'd by projects wild as these,
Your hell alone could grant a hero ease.
—Know ye the fam'd Egyptian plain,
Where Acherusian Hecate's fane,
In gloomy grandeur, guards the gate
Of Pluto's realms? to emulate
Your hell-sent heroes I began;
And there, in guise republican,
Bade th' infernal goddess wave
All ceremony, and receive
A mortal guest, that wish'd to state
His griefs to hell, and learn his future fate.
—Hecate! thanks for all the sense
Thou shewdst of my impatience—
For since by thee, I scape the schemeful noise
Of many an o'er-officious voice,
And, through thine aid, in timely hour appear
To thwart Troy's heroes' coward pray'r,
No hostile god shall save my Trojan friends
From joining Gallic hosts, and forwarding my ends.' P. 37.

On Buonaparte's retiring in full confidence that he shall soon receive the welcome assistance of the ancient heroes, Cassandra suggests to her associates an incantation, by means of which they may be freed from the odious obligation of returning to earth. In the midst of their magic rites they are disturbed by the intrusion of Zoilus, Lauder, Aristarchus, &c. who severally, and in chorus, vent their dislike of old Homer. After these enters the prophet (Mr. Bryant), followed by a mob of ancient and modern philosophers, poets, &c. —The object of the prophet's visit is thus expressed:

'So to hell's grim realms I came,
Jealous of my well-earn'd name,
To claim my merited reward,
The sanction of Troy's happiest bard,
And silence every hostile prater
With sight of Homer's seal and imprimatur.' P. 73.

The question—

'Whether adult'rous Helen fir'd her Troy,
Near Ida's rivers or Ægyptian Nile'— P. 76.

is, however, still left *sub judice*; and the piece concludes with the exultations of the ghosts on finding that Cassandra's prediction of the speedy renewal of their corporeal cares is false.

By the analysis we have given of this little work, and the extracts made from it, our readers will see that it is the production of a man of wit and learning: we are afraid, however, that his frequent, though humorous allusions to classic writers not generally studied, will render his poem too obscure for the generality of readers; and that on this account Cassandra will, in too many instances, be doomed, even to us mortals,

'To waste her sweetness on the desert air.'

ART. 47.—*The Revolution, or Britain Delivered; a Poem, in Ten Cantos. Dedicated to the King.* 8vo. 6s. *Boards.* Scott. 1800.

We fear the author of The Revolution is not well founded in the self-complacent assertion with which his preface commences:—'This work,' says he, 'from the nature of its subject, cannot fail of being highly popular.' It has often been matter of sorrow to every sincere lover of the British constitution to observe that the principles of the Revolution of 1688 have been long becoming unfashionable; nor can we congratulate the public on any new lustre being reflected upon it, or any additional interest excited in it, by the publication now before us. The author may be intimately acquainted with the history of the times of which he treats, but, decidedly, he is no poet. This he may regard as a very bold assertion; but, in vindication of its truth, we will quote the following narration of the death of the duke of Buckingham:

'But while this godlike aim inflames her care,
Lo! Villiers' guilt a dismal fate did share;
For tho' protected by his prince's hand,
His voted head, his country's curses brand,
Mistaken virtue of the royal breast,
That Villiers deem'd for loyalty's crime harras'd,
Dream'd firm attachment to the royal cause,
Had arm'd against him, Britain's jealous laws;
That blinded saw not in his haughty state,
Loud cause to rouse th' indignant nation's hate—
For rash impetuous his imprudent hand,
Was little form'd, mid faction to command,

Embroiling Britain in his private wrong,
The just bought fruit of pride's disdainful tongue!
'Hence neath the vengeance of a fan'tic blow,
Now sunk, just sacrifice, his honors low.
Torn from th' envied height of proud command,
His blood imperious bath'd th' ignoble strand,
Instructive warning of Heav'n's awful hate,
Whose shield was rais'd o'er rising Freedom's fate;
—Thou dazzling meteor! where is now that blaze,
Which mark'd the triumph of thy giddy days!
Where now the greatness that debauch'd thy soul,
To spurn with bold contempt, law's fair control!
Thy proud ambition meets a fatal end—
Thy bleeding carcase strews the vulgar sand;
Oblivion's shade, o'ercasts thy short-liv'd gleam!
And all thy grandeur sinks an empty dream!' P. 46.

'The language which pervades this work, (says our author in his dedication) your majesty will have the pleasure of perceiving, can only be that of one of your subjects.' It does not become us to dispute a gentleman's assertion; we therefore concede the fact that our author is really one of his majesty's subjects. But from the errors which continually occur throughout the poem, in the position of accent, we are sometimes inclined to think he is one of his majesty's German, French, or, peradventure, Corsican subjects—e. g.

'The deed that call'd on Nassau's guardian power,
The injur'd rights of mankind to restore.' P. 8.

Nor does the following phraseology indicate the true-born Englishman:

'Accept this tribute, due your heav'n-born zeal.' P. 10.

* * * * * *

'A silent band are order'd next prepare,
The neighb'ring bounds explore with faithful care.' P. 26.

His rhymes, moreover, as well as his accents, are frequently exotic.

'No guards he knew, but in the faithful hearts
Of grateful millions echoing his *deserts*.' P. 14.

In the ensuing couplets he betrays the foreigner both in accent and rhyme.

'When such dire ills our injur'd state *harrass*,
Sure Nature's voice and reason calls '*redress*.'

* * * * *

'If love of mankind warm thy royal heart,
And fame's loud voice resounds its fair *desert*.' P. 16.

If the consequences of clipping the king's English were as penal as those of clipping the king's coin, he would stand but an indifferent chance at the criminal bar: we cannot avoid adding the following to the instances already quoted:

'For soon as Stu'rt's misguided princes rose.' P. 35.

* * * * *

'And justice' plea its godlike sanction join'd.' P. 41.

* * * * *

'Nor less did Phil'ps accusing former time.' P. 45.

* * * * *

'Which sunk each priv'lege' sacred tie in thee.' P. 54.

* * * * *

'Now Cav'ndish' breast o'erleap'd each selfish care.' P. 193.

This poem, from the happy period of its publication, has already seen two centuries; but we may safely predict that it will never behold a third.

NOVELS, &c.

ART. 48.—*Adonia; a Desultory Story.* 4 *Vols.* 12*mo.* 18*s. Boards.* Black *and* Parry. 1801.

As this novel is a desultory story, it ought not to be judged by the laws of consistency and unity of design; and to enter into any detail of particulars would greatly exceed the limits allotted to productions of this nature. We think that the fair author, or *authoress*, as she terms herself, has extended the work beyond the bounds best adapted for supporting the attention of the reader. She has, however, endeavoured to give it interest by the rank of the persons introduced—among whom is the late king of France. This novel discovers good sense, is written in a style superior to the ordinary effusions of the press, and contains some pieces of poetry by no means unworthy of approbation.

ART. 49.—*The Runaway; or, the Seat of Benevolence; a Novel. By Mr. Smith.* 4 *Vols.* 12*mo.* 14*s. sewed.* Crosby *and* Letterman.

The principal figure in these volumes, and the protector of the Runaway, is a Mr. Somers, a man of genteel fortune, but who had experienced much affliction in his intercourse with the world.—Through the whole of the narrative his character appears to great advantage: he is humane, virtuous, liberal, prudent, intelligent, and polite. A number of other persons, amongst whom are two or three ladies, bear conspicuous parts in the fable, and their respective characters are likewise happily supported. It would lead us into too great length to recite the various motives, intrigues, and adventures, which the author has ingeniously invented and detailed in lively description. Suffice it to say, that the incidents are both probable and interesting, their connexion well interwoven, and the *éclaircissement* conducted through a maze of intricacy equally surprising and favourable to the happiness of the several parties: in a word, it is a novel which affords entertainment without the alloy of that frivolity so common in productions of this kind.

ART. 50.—*Rimualdo; or, the Castle of Badajos. A Romance. By W. S. Ireland, Author of the Abbess, &c. &c.* 4 *Vols.* 12*mo.* 14*s. sewed.* Longman *and* Rees. 1800.

We find too much of the fashionable machinery, of well-timed peals of thunder, of apparitions, &c. in these volumes; and our disgust at the frequent employment of these circumstances is increased by finding them in every instance useless. The story is artfully complicated, but too artificially developed; and the language unreasonably

and injudiciously inflated. Yet the attention is kept alive in the midst of improbabilities; and we perceive that the author has talents, and knowledge of different countries and manners, which, with a little more experience or judgement, would enable him to produce a more perfect work. The poetry interspersed possesses a native wildness, truly interesting, and is introduced often with great effect.

ART. 51.—*The Soldier Boy. A Novel. By the Author of the Sailor Boy.* 3 *Vols.* 12*s. sewed.* Lane. 1801.

We were much pleased, on the whole, with the 'Sailor Boy'; and we like the 'Soldier Boy,' though clogged with too many improbable circumstances, particularly in the trial, and during the campaign. The fair readers, however, will not weep the less over Charlotte's unfortunate passion, and may still approve of Mrs. Maynard's constant, though imprudent, attachment. This is indeed an example that should be severely reprehended; nor does the circumstance of having taken away the life of a fellow creature, though in self-defence, seem to have made a sufficient or a proper impression on the hero's mind. In general, however, the story is highly interesting, and merits, with the exceptions just mentioned, our approbation. The *dénouement*, at least that part of it supposed to take place on the continent, is managed with peculiar address.

ART. 52.—*Tales of Truth. By a Lady. Under the Patronage of the Duchess of York.* 4 *Vols.* 12*mo.* 14*s. sewed.* Dutton. 1800.

Patronage may arise from benevolence and charity, as well as from a sense of merit, or a wish to raise genius to notice. To the former motives we must attribute the duchess's attention, for we cannot speak highly of the literary qualifications of the lady, who presents us with the 'Tales of Truth.' The first volume contains the old story of Titus and Berenice; the second and third two others, much too far extended, and seldom highly interesting. The ladies, moreover, are somewhat too susceptible of the *belle passion*, though the cheek of innocence is not sullied by a blush at the recital, nor is one principle of virtue undermined in the progress or the result. This merit we can cheerfully concede, though, as an interesting or an entertaining novelist, we cannot grant our fair author's claim.

MISCELLANEOUS LIST.

ART. 53.—*A Plan, preceded by a short Review of the Fine Arts, to preserve among us, and transmit to Posterity, the Portraits of the most distinguished Characters of England, Scotland, and Ireland, since his Majesty's Accession to the Throne. Also, to give Encouragement to British Artists, and to enrich and adorn London with some Galleries of Pictures, Statues, Antiques, Medals, and other valuable Curiosities, without any Expence to Government. By Noel Desenfans, Esq.* 8*vo.* 1*s.* 6*d. sewed.* Law.

The following is the plan proposed by Mr. Desenfans:

'1st. Montague House is a very large building, nearly filled with the British Museum; but the different curiosities it is composed of, may, without any detriment to them, be so arranged as to leave temporary room; to occupy which, the trustees should make an humble

application to obtain the portraits of their majesties, and government to name such distinguished characters, whose portraits it shall deem proper to deposit in Montague House, unless it should prefer delegating the nomination of them to the trustees.

'2d. No expence shall be incurred for attendants, there being already a sufficient number of them in Montague House on account of the British Museum; but the trustees will appoint a manager or director, with a small salary, who shall carry the plan into execution.

'3d. That no inferior picture may be admitted into Montague House, the trustees shall request the Royal Academy to appoint a committee, which, from time to time, shall meet them, and give their assistance and advice in selecting the artists, either in or out of their body, for the execution of the portraits.

'4th. As soon as a certain number of portraits shall be voted, the director shall give proper notice to the different persons on whom government shall have conferred that honour, and the first opportunity will be taken to have them painted. The director shall also have the charge of applying to the relatives or friends of those who are no longer in existence, for the loan of their portraits, that our artists may copy them—unless the originals should prove good pictures, and the respective possessors should consent to deposit them in Montague House.

'5th. When fifty or sixty portraits shall be completed and arranged, the free admittance to Montague House must be suppressed, and it shall be opened to the public by paying entrance money as at the Royal Academy; except, however, the members of that body, their students, and any artists who exhibit with them, for whom the admission will continue free, as well as for any other artist the Royal Academy shall recommend.

'6th. Montague House shall be open from ten o'clock in the morning till six in the evening from Lady-day to Michaelmas, and from Michaelmas to Lady-day from ten till four.

'7th. The porter of Montague House shall receive the entrance-money, and account for it every day to one of the attendants appointed for that purpose; and he shall remit it to the trustees or their treasurer every fortnight.

'8th. Montague House shall be open during June, July, September, October, December, January, March, and April, by which there will be a month's vacancy in every quarter; and this establishment cannot prove detrimental to the Royal Academy, as their exhibition takes place in May.

'9th. In order to stimulate public curiosity, a new set of ten or twelve portraits shall be placed in Montague House every quarter.

'10th. Artists employed for this establishment will be obliged to send, as they do at the Royal Academy, their pictures properly framed.

'11th. The manager or director to be entitled to no salary for the first year.

'12th. The different artists shall not be paid till twelve months after Montague House has been opened; and if, contrary to my expectations, the plan should not be attended with such success as to induce the trustees to continue it longer, the attempt shall cease at the end of the first twelve months, and the artists, instead of receiving the

price stipulated for their performances, shall only receive in proportion to the sum levied during the year: in which case, those performances shall remain the property of Montague House; or, if the artist thinks the sum too inadequate, he shall receive back his own works.' P. 36.

We do not think it modest in the author of this pamphlet thus to obtrude his advice without having consulted the trustees of the British Museum, who might have informed him that his plan was incongruous with the design of that institution; nor do we deem it necessary in itself, or beneficial to our artists, to erect a separate edifice for portraits, in which they have already sufficient occupation. It is not therefore without reason that the plan has been rejected.

ART. 54.—*The Life of Robert Fergusson, with a Critique on his Works. By David Irving.* 12mo. 1s. No Publisher's Name.

A sensible and ingenious little pamphlet. The account of the poet's derangement and death we will transcribe.

'Though he had lived for several years in the midst of dissipation, yet the force of vicious habits was not entirely able to efface those serious impressions which had been the effects of a religious education. The following anecdote is related by Mr. Campbell. "It happened in the autumn of 1774, while on a visit to a friend in the neighbourhood of Haddington, that one day as young Fergusson was sauntering near the church-yard of that town, that a person of a sudden joined him, who accosted him in a polite and familiar manner. The solemnity of the scene naturally suggested a conversation rather of a moral cast, which by degrees became abstract and gloomy. This stranger turned out to be a pious divine, of the sect called Seceders from the church of Scotland; his name was Brown, author of several works in divinity, well known among the true believers of that sect. Mortality and a judgment to come were the topics our divine chose to expatiate on, and bring home to Fergusson. These topics seemed to sink deep in the mind of our poet, and they parted; the one convinced that he had found a lost sheep, the other that he had been led too far astray to find favour in the sight of the chief Shepherd of Israel. He returned to his mother's house in all the agonies of religious horror; and soon sunk into a state of complete despondency."

This account of the matter is not altogether accurate. The above incident did not occur in 1774, but almost two years before that period. 'Tis true, his conversation with the rev. Mr. Brown had then made some impression upon his mind; but that impression lasted for a very short while. Nor did his insanity proceed from any such cause as is here assigned. Those who are acquainted with the manner in which he spent the latter part of his life, will scarcely be at a loss in accounting for those misfortunes which at length befel him. He sunk into a state of religious despondency; but previous to that event his body was emaciated by disease, and his mind totally unhinged. His relations began to observe in his behaviour something of an infantine cast: he talked in an incoherent manner, and often manifested an entire vacillation of thought. Persons in his condition most generally have some leading object to engross their attention, and religion happened to present itself to him. His favourite studies were now neg-

lected: he laid every other book aside, and made the Bible his constant companion.

'Such of his manuscripts as were in his own possession, he committed indiscriminately to the flames, and was heard to declare, that he felt some consolation in never having written any thing against religion.

'From the following anecdote the reader will receive a juster idea of his situation than the most diffuse description can convey. He was one day met below the North Bridge by a gentleman with whom he had formerly been very intimately connected; and as he seemed to pass on quite regardless of every surrounding object, his friend accosted him, and demanded of him whither he was going. He replied he had just discovered one of the reprobates who crucified our Saviour, and that, in order to have him disposed of according to law, he was making all possible haste to lodge the information with lord Kames, —who by the way, if a judgment may be formed from his writings, would not have been very warm in the cause.

'Having experienced a kind of temporary relief from his dreadful malady, he again began to visit his friends; but had one night the misfortune to fall from a stair-case, and receive a violent contusion on the head. When carried home, he could give no account of the accident, and seemed altogether insensible of his own situation. His brain was evidently disordered; and he at last became so outrageous, that it was not without some difficulty that two or three men could restrain his violence.

'As his afflicted mother was not in a condition to command the proper attendance in her own house, she was under the necessity of having him removed to the public asylum. A few of his most intimate friends having watched a favourable opportunity, found means to get him conveyed thither, by decoying him into a chair, as if he had been about to pay some evening visit. When they reached the place of their destination, all was wrapt in profound silence. The poor youth entered the dismal mansion. He cast his eyes wildly round, and began to perceive his real situation. The discovery awaked every feeling of his soul. He raised a hideous shout, which, being instantly returned by the wretched inhabitants of every cell, echoed along the vaulted roofs. His companions stood aghast at the dreadful scene: the impression which it made upon their minds was too deep for time ever to efface.

'Having consigned him to the care of the keeper, they withdrew. —When he was afterwards visited by his mother and elder sister, his phrensy had almost entirely subsided. He had at first imagined himself a king or some other great personage; and adorned his head with a crown of straw, which he plaited very neatly with his own hands. The delusion, however, was now vanished: upon their entering, they found him lying in his cell, to appearance calm and collected. He told them he was sensible of their kindness, and hoped he should soon be in a condition to receive their visits. He also recalled to their memory the presentiment which he had so often expressed, of his being at length overwhelmed by this most dreadful of all calamities; but endeavoured to comfort them with assurances of his being humanely treated in the asylum. He entreated his sister to bring her work, and frequently sit by him, in order to dispel the

gloom that overcast his mind. To all this they could only answer with their sighs and tears.—When the keeper entered and informed them that it was time to depart, he with great earnestness conjured them to remain with him a little longer: but with this request it was not in their power to comply.

'From his behaviour during this interview, his mother was led to entertain hopes of his speedy recovery. A remittance from her son Henry having now rendered her more easy in her circumstances, she determined to remove him to her own house, and immediately began to arrange matters for his reception. But, alas, these hopes were only delusive! for within the space of a few days, a messenger brought her the melancholy tidings that her beloved son had breathed his last. The violent exertions of his mind had gradually ruined the animal system; and in the end, his strength was so much exhausted, that he expired without a groan. He died on the sixteenth of October, 1774, after having continued about two months in the public asylum. His remains were decently interred in the Cannongate church-yard; and for a considerable time there was no stone to mark the place of his dust. Posterity will find some difficulty in persuading themselves that after the inhabitants of a wealthy metropolis had neglected to erect a monument to his memory, this honour at last devolved upon a private individual, whose pecuniary resources were, at that time, scarcely adequate to his generous intentions. The behaviour of Robert Burns upon this occasion will ever be remembered to his honour.—But he now stands in need of the same tribute of affection which he once paid to the memory of his unfortunate predecessor.

'Upon one side of the stone he caused the following epitaph to be engraven:

'No sculptur'd marble here, nor pompous lay!
No storied urn, nor animated bust!
This simple stone directs pale Scotia's way,
To pour her sorrows o'er her poet's dust.

'The other side contains this inscription:

'By special grant of the Managers
To Robert Burns, who erected this stone,
This burial place is ever to remain sacred to the memory of
ROBERT FERGUSSON.' P. 19.

ART. 55.—*The School for Fashion. By Mrs. Thicknesse. 2 Vols. 8vo.* Debrett. 1800.

Scandalised by the vices of fashionable life, Mrs. Thicknesse has, in these volumes, endeavoured to lift the veil which hides their deformity. Her object is 'to restore the reign of decency and good morals, and to promote a sense of honour, virtue, and religion, among the female youth of this country.' In the prosecution of this object every well disposed mind will wish her success. She describes a great variety of fashionable occurrences in an easy, flowing style, and, throughout her work, inculcates the intrinsic odiousness of 'vices, gilded by the rich and gay.'

We trust, however, that the pictures she exhibits are occasionally too deeply shaded, and not exact representations of the originals. If they be, we have occasion indeed to proclaim the absolute necessity of a speedy reformation of manners.

ART. 56.—*Critical Remarks on Pizarro, a Tragedy, taken from the German Drama of Kotzebue, and adapted to the English Stage by Richard Brinsley Sheridan. With incidental Observations on the Subject of the Drama. By Samuel Argent Bardsley, M.D.* 8vo. 1*s.* 6*d.* Cadell *and* Davies. 1800.

Pizarro is examined on the principles laid down by Aristotle and Horace—that is, by nature, good sense, and experience; by those rules and observations which were, or might have been, derived from the perusal of Shakspeare, Euripides, Sophocles, Æschylus, Corneille, Racine, and men of real genius; and the German bard, with his English adapter, weighed in such a balance, is found to be dreadfully wanting and contemptible. The character of this strange, incoherent, Germano-Anglicised drama, is well summed up by the writer in the following words:

'It must be considered as possessing many faults, with some beauties. When compared with the excellent dramatic works of our best writers, its pretensions are too feeble to be worthy of notice. It suffers even by comparison with some of modern date. Its chief defects are, a violation of all historic probability; a want of connection and coincidence in the plot; a diction unsuitable to the genius of tragic composition in our language; little attention to the preservation of consistency in the characters and manners; and, finally, the moral is tarnished by unjust views of human nature. Its beauties consist chiefly in pathetic sentiment and energetic declamation; an attention to dramatic situation and stage-effect; and last, though not least, a display of theatrical pomp in the adventitious decorations of song, processions, and scenery.' P. 47.

The prose run mad with which this play abounds is not well represented to the eye by our author, in the paragraphs he has copied. Either from his own negligence or the incorrectness of the printer, the ranting passage

'On iron pennons borne
The blood-stained vulture cleaves the storm, &c.'

is so arranged as to give it the semblance of metre to the eye; but if read as printed in the original, not one verse is found in the whole extract.

ART. 57.—*A Lecture on Heads, by George Alexander Stevens, with Additions by Mr. Pilon; as delivered by Mr. Charles Lee Lewes. To which is added an Essay on Satire. With Twenty-Four Heads.* 8vo. 2*s.* 6*d. sewed.* Vernor *and* Hood.

An elegant republication of an amusing satire. The wooden prints by Nesbit have great merit; and we are happy to see this revival of an ancient manner rising in the public estimation.

By an error of the press, the price of Mr. Stockdale's edition of the Translation of Labillardière's Account of a Voyage in Search of La Pérouse, noticed in our number for March, is marked 1*l.* 11*s.* 6*d.* instead of 1*l.* 7*s.* We learn also that there is another edition of the same work, in one volume, 4to, with proof plates, price 2*l.* 2*s.*

APPENDIX

TO

THE THIRTY-FIRST VOLUME

OF THE

NEW ARRANGEMENT

OF THE

CRITICAL REVIEW.

ART. I.—*Mémoires de l'Institut National des Sciences et Arts.—Sciences Morales et Politiques. Tome Premier.*

Memoirs of the National Institute of Sciences and Arts.—Moral and Political Sciences. Vol. I. (Continued from our last Volume, p. 514.)

EVERY department of this Institution (and, as we have before observed, it is divided into three) proposes its prize questions for public solution. In the class before us we meet with two only. The subject of the first, 'To determine the influence of signs on the formation of ideas,' is introduced by some general observations upon the science of human understanding, and the defects of those who, for the most part, have hitherto engaged in it, and who are characterised as unskilful painters or obscure metaphysicians. The paper concludes with stating that those who become candidates for this prize are expected to attend to the following queries. 1. Is it true that sensations cannot be converted into ideas but through the medium of signs? or, which is to the same effect, Do our primary ideas necessarily suppose the assistance of signs? 2. Would the art of thinking be perfect if the art of signs had attained its perfection? 3. In the sciences in which truth is rendered incontrovertible, are we indebted for our assurance to the perfection of signs? 4. In those which furnish a perpetual source of dispute, is the diversity of opinions a necessary effect of the imperfection *(inexactitude)* of signs? 5. Is there any mode of correcting the uncertainty of signs, and of rendering all sciences equally susceptible of demonstration?

The prize is a gold medal of the value of five hectograms; to be presented at the public session, on the 15th Vendemiaire, the fifth year of the republic. As usual, candidates are admitted from all countries, the members and associates of the

Institute alone excepted. The memoirs must be written in French, and transmitted before the fifteenth Messidor of the above year.

The subject of the second prize is, 'For what objects and on what conditions is it advantageous to a republican state to possess public loans?' The question must be examined under its relations to politics, œconomy, and morals. The prize is of the same value, and will be presented on the same day as in the former question. The memoirs must be written in French, and transmitted before the 15th Germinal of the year Five.

A list of books received as donations by this class of the Institute follows, which is by no means remarkable, whether for number or intrinsic value. There is no instance of a foreign work in the catalogue. To this succeeds a nomenclature of the titles of memoirs, read by members of the department, which have been printed separately, and from which it was impossible to comprise extracts in the volume for the present year. They consist of thirty-three; but as we have no means of judging of their respective merits, we shall pass them over without farther observation.

The article which immediately follows is a '*Notice* (a new and more modest term invented to supply the old one of *éloge*) on the Life and Works of William Thomas Raynal, Member of the National Institute of France. By Joachim Le Breton, Secretary to the Class.'

The name of Raynal is well known to the politicians and philosophers of our own country; and he is entitled to all the praise bestowed upon him in the present biography, which we are happy to see is composed in a much chaster and more manly style than the old academy was wont to adopt upon similar occasions. It exhibits genuine history instead of vague declamation, and an impartial balance of merits and defects instead of an uninterrupted strain of fulsome panegyric. There are three distinct epochs of opinion very discernible in the life of the abbé Raynal. Educated among the jesuits in the college at Toulouse, he became strenuously attached to the principles of an arbitrary government, and was fully convinced of the truth of the doctrine of the divine right of kings. Under this impression he composed his two first works, which were The History of the Stadtholderate, and The History of the Parliament of England; the latter being published at the very period of the production of the celebrated Spirit of the Laws, to which it may justly be regarded as a counterpart. The History of the Parliament of England, observes our biographer, appears to have been written under the dictation of the immediate ministers of the cabinet of St. James; and that of the Stadtholderate might well serve as a manifesto for a prince of Orange when marching forwards to despotism.

He soon, however, became acquainted with Voltaire, Rousseau, Helvetius, Diderot, and other philosophers of the same description, and his views upon political subjects became changed to a point of diametrical opposition. He assisted them in their speculative inquiries, and conceived, for the first time, the idea of his *chef-d'œuvre*, which occupied him for nearly twenty years before it was completed, and was then published anonymously, under the title of the Philosophical History of the Commerce of Europeans in the two Indies. This celebrated work, as is well known, produced a most violent political storm in the French court, and indeed among all the political cabinets of Europe; and the moment his name appeared affixed to it as its author, in a subsequent edition, he was formally banished by the parliament of Paris from his native soil. This, however, instead of a punishment, appears to have been an advantage to him; for it afforded him an opportunity of travelling through countries he had never before visited, and of forming a personal acquaintance with men of letters, to whom he was hitherto known only by name. At the Prussian court he was received with tokens of particular favour; but our biographer surely betrays some marks of the common vanity of his countrymen when he tells us that on entering the English house of commons the debate was in a manner suspended, and the most distinguished members pressed forward to receive and accommodate him. After five years of exile he obtained leave to return home, through the pressing solicitations of his friend Malouet, intendant of the marine. He retired to St. Geniez, the spot of his nativity, and for many years occupied himself in the peaceful and virtuous pursuit of making the neighbourhood happy, by relieving the wants of the poor, and encouraging a spirit of industry among the peasants and artisans.

Raynal was the friend and patron of political liberty, and engaged with ardour in the French revolution at its commencement. But the dreadful tempest of evils which soon succeeded and threatened the total subversion of all political order once more produced a change in his sentiments of government; and if it did not carry him back again to his original partiality for absolute monarchy, it very much at least moderated his hopes respecting the advantages of the revolution, and gave him an utter disrelish of all political innovations. In consequence of this dereliction of his former principles, he transmitted an address to the Constituent Assembly on the 21st of May, 1791, in which he fully developed his new opinion upon the state of the country, and asserted that there were truths which it might be very well to contend for in theory, but which we ought to detest when carried into practice:—a declaration which many of our readers will doubtless recollect to be perfectly synonymous with one of Mr. Burke's political maxims.

'Such,' says our biographer, 'was Raynal. Contrarieties of belief, profound labours, signal services rendered to the nation, proscription, celebrity, brilliant and extensive acts of benevolence, filled the long career of his life. Yet the vigour of his constitution and his imagination seemed to promise a yet longer career. He was born in March, 1711; and died in September, 1796, void of pain or disease. His age was eighty-five years and five months....Let those (it is with this sentence M. Le Breton closes his biography) who are insensible to the services he has rendered, who cannot estimate either the constancy of his labours or the fruits of his pen, disturb his ashes if they dare, and severely reproach him on account of some few errors and defects. For myself, who know that he attacked with courage every species of tyranny, every prejudice most destructive to nations and most subversive of the perfection of moral and political order, and that he excited unbounded indignation against them—I who am persuaded that he who has essentially served mankind has lived gloriously, and that an allowance for little weaknesses is not flattery, but a due regard which every one owes to himself—I deposit, in the bosom of the National Institute, my public homage of esteem and gratitude for William Thomas Raynal.'

The memoirs follow: of which the first is 'A Glance of the Eye on the ancient Exterior Relations of France. By M. L.P. Anquetil.'

This paper is an historical sketch, amounting to not much more than a catalogue, of some few of the principal political events relating to France, from the first dynasty of her kings in the eighth century, who had little connection with any part of Europe beyond the Alps, the Pyrénées, and the Rhine, to the important epoch of the treaty of Westphalia in 1648, in which, under the diplomatic guidance of the cardinal Richelieu, she regulated in a great measure the boundary of the different nations of Europe, and acquired a preponderance which has often been dangerous to the general liberty of the civilised world, and which is certainly not less dangerous at present than it has been in any former period.

'II. State of Europe prior to the Peace of Westphalia, in 1648. By the Same.'

Laws have been compared, observes M. Anquetil, to spiders'-webs, which entangle gnats while they suffer the larger kinds of flies to escape. The remark is equally applicable to treaties of peace: the only states that are anxious for them are those that are sensible of their weakness; as they acquire strength, they break by degrees the web that surrounds them. Consult therefore present expediency, without trusting too much to the future. The principle here advanced is too justly supported by a cursory re-

view of the most celebrated treaties that have occurred in Europe from the fourteenth century till the period adverted to in the title. "In the arrangement of these political contracts I figure to myself,' says our memorialist, 'plenipotentiaries gravely assembled in congress, like so many masters of ceremonies, who give themselves an immense degree of trouble in allotting to each his rank. The solemnity over, every one renews his pretensions, and confusion begins again. How little soever we may have attended to the course of diplomatic operations, it is impossible to avoid smiling when we read at the head of a treaty these words, which are sworn to in the most solemn manner: *There shall be a perpetual peace between the contracting powers.* Continue to read, and you will find stipulations which nominally annul the clauses of some anterior treaty, by which these same contracting powers had mutually promised and sworn a *perpetual peace.* They are abrogated, because, instead of being the basis of peace, they become, in reality, the basis of war; insomuch so, that restless and turbulent princes deduce from these very stipulations motives of hostilities with which they embellish their manifestoes, and whence they are empowered, almost as soon as the signature is completed, to break this pretended *perpetual peace.*' M. Anquetil proceeds to examine, with some severity, the *religious* wars, and the *religious pacifications* with which Europe, since the commencement of the sixteenth century, has been so frequently tormented and duped: the Protestant league of Smalkalde, established in 1530, under the pretext of compelling the emperor Charles V. to sanction the *Ausburg Profession;* the *Evangelical Union* of 1609, opposed to the *Catholic League;* and many others of later date. This paper, which may be read with advantage at all times, is peculiarly entitled to attention at present, when, as we trust, the different powers of Europe, worn out by a war which perhaps has produced little good to any, and infinite mischief to all, seem to be on the point of dropping the sword, and once more of swearing to the observance of *perpetual peace.* It will show them that oaths and mere stipulations have no permanent effect, and that the perpetuity of peace must entirely depend upon mutual liberality and justice, which the strongest political stipulations never can secure.

'III. On the State of French History, pointing out the Means which have been employed, and those which still remain, of promoting its Perfection. By the Same.'

In this memoir M. Anquetil divides the immense space of the two thousand years through which he is able to trace the history of his country into three epochs; not relating to historical events, but to the writers who have treated of them. The first comprehends, exclusively, the croisades; the second, which is the middle age of the history of present nations, extends to *The League;* and both of these he apprehends to be so well elucidated,

that very little obscurity remains to be dispersed. His third division he denominates the *modern epoch;* it comprises our own days, and invites the labour of the historian, while it displays to him, in the gratitude of the public, a recompense worthy of his exertions. M. Anquetil examines cursorily the principal histories and historical memoirs of France from the Gaulic Antiquities of the laborious Fauchet to the period of Velly and his continuator Villaret. Much has been done, but much still remains to be done, particularly with respect to the *modern epoch.* Even the two earlier periods are as yet not detailed in any regular historical narrative. The events they comprise are only to be found in detached memoirs, local annals, and partial researches; nor is France capable of boasting, even at the present moment, of a single publication worthy of being regarded as a national history. In this respect our author admits that England has by far the advantage of his own country. The prime object of the present paper is to direct the attention of the National Institute to this important point, and to press on its recollection the following maxim, with which it concludes, viz. that the intention of history is two-fold,—to continue and to commence: to continue the painful but happy toils of those who have preceded the present race in developing the earlier and middle ages of the history of France; and to commence the removal of those ruins with which ignorance, in the possession of power, has covered the monuments of the history of modern times.

'IV. General Considerations on the Study of Man, and on the Relations of his Physical Organisation with his Moral and Intellectual Faculties. By M. Cabanis.'

'V. The Physiological History of Sensations. By the Same.'

'VI. Continuation of the Physiological History of Sensations. By the Same.'

We have combined these memoirs, as comprising, in a considerable degree, a similar object of pursuit. Physiology, the analysis of ideas and morals, observes M. Cabanis, are but three branches of one and the same science, which may be justly entitled *the science of man.* In effect, in the very commencement of the first memoir he regards all arts and sciences together but as so many branches of the same parent tree. 'It is without doubt,' says he, 'a fine and a magnificent idea which considers all sciences and all arts as forming one combination, one individual whole, or as ramifications from the same trunk united by one common origin, and more united still by the fruits they are equally destined to produce—the perfection and happiness of man. This memoir alone occupies not less than sixty pages, and is perspicuously divided into seven sections. Its general object is to demonstrate the chief relations which exist between the organisation of man, his physical wants and faculties, on the one part; and the formation of his ideas, the developement of his thoughts,

and his moral wants and faculties, on the other: To demonstrate that, to the primitive differences established by nature, and the accidental modifications introduced by the chances of life, analogous differences and modifications perpetually correspond in the general bent of the ideas and the character of the passions.' Whence our author concludes, that, whether our object be to found an invariable base for moral and rational philosophy, or to trace the means of perfecting human nature by advancing to the very source of its passions and ideas, it is necessary to study attentively the different physical circumstances which are able to render one man so different from all others, and even occasionally from himself. These, he thinks, are to be investigated by a history of temperaments—by a physical and moral table of the sexes—by a physical and moral table of ages—by a precise decision upon the influence of climates—by a history of instinct—by a theory of deliriums and of sleep—by a physiological analysis of sympathy—by an examination of the effects of hygieine (the art of preserving health) on moral operations—by considerations respecting the influence of maladies on the character of ideas and passions—by an analysis of the re-action of sentiment upon body (*du moral sur le physique*)—by general views respecting the action of medicine upon the moral feeling; and, lastly, by conjoining *the physiological history of sensations* made with the same view and directed to the same end; or rather in placing such history at the head of these diversity of objects of which it necessarily constitutes a preliminary.

This last consideration, which is by far the most important of the whole, occupies the entire extent of the ensuing memoir. The author displays a very considerable portion of natural philosophy, and has studied his subject with a microscopic eye. His present dissertation is divided into eight sections, and in the course of it he endeavours to establish the following propositions: the faculty of sensation and motion form the characteristic of animal nature: the faculty of sensation consists in the assurance which the nervous system acquires of impressions made on its different parts, and especially towards its extremities. Impressions are external or internal. External impressions, when the perception is distinct, are peculiarly entitled to the name of *sensations*. Internal impressions are very frequently vague and confused; and the animal is then only assured of them by effects whose connection he cannot immediately trace to their cause. The one results from the application of external objects to the organs of sense: the other from the operation of the natural functions, or from diseases peculiar to distinct organs. From the first more particularly proceed our *ideas:* from the second the determinations which bear the name of *instinct*. Sensation and motion are mutually connected. Every movement is determined by an impression; and the nerves, the organs of sensation,

stimulate and direct the organs of motion. In sensation the nervous organ re-acts upon itself; in motion it re-acts upon other parts, to which it communicates a contractile power, which is the simple and fertile principle of all animal motion, a doctrine long before asserted by our own excellent Hartley. The vital functions may still be continued for some time by the influence of certain nervous ramifications, when even separated *(isolées)* from the system: the instinctive faculties may still unfold, although the brain be almost entirely destroyed, and appear in a state of total inaction. But, for the formation of thought, it is necessary that this organ exist, and that it exist in a sound state: it is peculiarly the cogitative organ.

There is nothing perhaps particularly novel in the catenation of these propositions; but the author has the merit of having drawn them very largely from positive facts; and of having advanced from one to another with a kind of geometrical exactitude. He does not appear to be much acquainted with the metaphysicians of our own country: the names of Bacon and Locke are mentioned, as they ought at all times to be, with due reverence; but not the least notice is taken of the spiritual system of Berkeley, the vibratory system of Hartley, the system of impressions and ideas, so strenuously contended for by Hume, or the reflective theory that has since been started among the Edinburgh professors. The names of these philosophers indeed do not once occur, although the author might in many instances, and particularly with respect to the very accurate and ingenious Hartley, have advantageously availed himself both of their arguments and their facts; at least have been more profitably occupied than in poring over, as he has too frequently done, the doubtful and contradictory pages of the bulky Encyclopedia of his own country—a work compiled by men of very different powers, and of very opposite sentiments, exhibiting an immense patchwork of learning, sometimes accurate and profound, but, for the most part, incorrect and superficial.

Perception, instinct, thought, are, on the theory of M. Cabanis, but so many modifications of the *faculty of sensation.* And it is enough to humble the pride of the most confident philosopher to find, that after the writer before us has been examining this important subject with a very creditable portion of precision, and has carried us through not less than *one hundred and twenty quarto pages*, we find him still incapable of resolving the primary question on which his whole theory seems to depend. 'But what,' says he, 'is the cause of this *faculty of sensation?* what is its nature or its essence? This is a question,' continues he, 'which no philosopher will think of proposing. We only acquire ideas of objects by the phænomena they present: their nature or their essence can only exist, as to ourselves, in the common mass of such phænomena. The ultimate laws of nature, as well as their

causes, must for ever remain inscrutible to human investigation. In a word, they *are* because they *are:* and we ought no more, at the present day, to attempt an explanation of *sensation* in animal nature than of *attraction* in the nature of atoms.'

In the memoir which follows, our author pursues his system still farther, and resolves all sensations into modifications of pleasure or pain; and endeavours to prove that the sensations necessary to acquire ideas, sentiment, and will, in one word the sensations necessary for life, depend upon the state of the organs, on the strength or weakness of the nervous system, but particularly on the manner in which it perceives.

'VII. Considerations on Man, as examined in Savage, Pastoral, and Civilised Life. By M. Peter Charles Levesque.'

While poets of all countries have divided the moral history of man into the three periods of the golden, the silver, and the brazen or iron age, and have represented him as far most happy in his first, or rude and uncultivated, state, philosophers have as uniformly reversed the description. They too allot to him three distinct periods of existence, but they attribute all real felicity, all that can dignify the human character or render life itself desirable, to the last of these periods. The philosophers are perhaps most correct in their theory; but the theory is often carried to an extreme; and this extreme is too glaring in the paper before us to be passed over without notice. 'Mere brutal man,' M. Levesque justly observes, 'does not exist any where—he is always to be found in some situation of society.—In his rudest state he is a savage or huntsman, stimulated to seize the wild beasts around him by the painful sense of hunger; after which he lays himself down to sleep, and continues in this torpid state till hunger rouses him again. From a similar sense of cold or heat he digs or raises around himself a shelter from the sun or the wind; and from a sense not very dissimilar, in the maturity of life, he propagates his kind: but, in his most brutal state, will he continue with the female upon whom he has gratified his wishes?—The answer,' observes our memorialist, 'has often been given in the affirmative, and the origin of society has been resolved into this union of love. Reason, however,' continues he, 'does not appear to favour this opinion. Brutal man is insensible of love the moment he has satisfied his want. When seeking the female object, he has perhaps endured a long fast—the hunger of the amatory sense alone stimulates him, and he instantly afterwards engages in a different chace, and perhaps may never see the female again by whom he is to become a father. We see, it is true, that the different classes of animals remain with their females, and lavish the tenderest cares upon them. But this,' continues our author, 'only induces me to believe that the natural man ought not to be ranked with such classes of animals: savages are not attached to their wives for the purpose of

bestowing tenderness upon them, but from the tyrannical motive of exacting their servitude.'

We have said that M. Levesque has carried his system to an extreme; and the observation now before us is sufficient to justify our assertion. Man, it seems, in his natural state, is not to be ranked with animals; but he is not to be raised above them—he is to be sunk below them; he is deficient in the most ennobling quality of which they can boast, the natural affection of the male for the female, of the father for his offspring. This position, however, is by no means supported: there can be no doubt that the amatorial instinct of man acts, in his most barbarous state, with a superior force to that of all other animals whatever, and prompts him to a superior regard for the female with whom he has associated, and the young whom he has begotten. From the greater debility of the feminine frame, the female will, in every class of barbarous life, be in a state of subjection; but it is not among all savages that the man appears as a tyrant, and the woman as a slave. M. Levesque must be but little versed in the general history of mankind not to have met repeatedly with instances to the contrary, and with instances in which the woman, far from being in a state of servitude, maintains a perpetual controul.

Our author is better entitled to attention when he advances to the origin of languages, which succeeds to the communication by gestures. All language, in the first instance, he resolves into simple aspirations, which in reality are vowels, and nothing more. Of these, in our literal characters, he observes we have but five; but the language of every country contains in itself a much larger number. Nature has designed aspirations to be the first expression of sentiment: they may be denominated her cry. Through all the world the *a* admires, groans, testifies astonishment, an abrupt terror, a dolorous plaint, a sudden joy; the *o* in some instances admires, in some represses, in some arrests; the *a*, *e*, *i*, *o*, *u*, laugh: the *e*, in some ancient languages, was the expression of existence, the *i* of a progressive motion, the *u* of disdain. Hence the origin of language. The same sounds would often have different significations, as frequently occurs in the same word even in modern languages; but tone, gesture, expression of the face, circumstance, are always competent to indicate the true sense. From simple aspirations, or vowels, were formed diphthongs and triphthongs, which constituted the first words of the rising tongue: consonants became successively attached, either before or after the vowels, and the tongue was established.

This we know to be the fashionable system. But there seems to be no just reason assignable why vowels alone, or simple aspirations, should have constituted the earliest words in language. The natural language of no animal consists of vowels

alone: in the bleat of the lamb, the lowing of the cow, the bark of the dog, the jargon of the jack-daw, or the song of the nightingale, we meet uniformly with a junction of consonant and vowel. The muscles of articulation enunciate many consonants with far more ease than some of the vowels: the first wild tones of the nursery are combinations of the two; and the characters of all our most ancient languages consist of consonants without vowels, which are gratuitously supplied by the reader. We agree, however, with M. Levesque, that the noun was a prior invention to the verb, the place of which was long supplied by gesture or accent; and we agree with him also, that all infant languages were greatly enriched by what he quaintly denominates *onomatopics*, topical tones, derived from certain sounds or noises observed in nature. To express an animal, his cry was imitated—to indicate a river, the speaker mimicked its roar. Wind, tempest, thunder, in like manner found names for themselves.

'VIII. Considerations on the Obstacles produced by ancient Philosophers to the Progress of true Philosophy. By the Same.'

This is an entertaining and instructive paper; and though we often find occasion to differ in opinion from the ingenious writer, and have detected a few unexpected errors, we cannot but applaud the unwearied labour he has exercised, and the literary talents he has displayed.—'When mankind, but little removed from a state of savage life,' observes our memorialist, 'were incapable of discovering in any of the objects of sense the causes of those effects which often astonished them, they sought for such causes among beings who do not fall beneath the notice of the senses. They created such beings by the power of imagination, occasionally exaggerating, in their favour, some of the qualities they possessed themselves, and occasionally denying them the participation of any human qualities whatever: and hence the origin of false gods. It is probable it was not altogether from vain curiosity, but from a regard to their own well-being, that they fell into these errors. They observed that pains and diseases had frequently a speedy termination; they conceived the idea that some persons, in their own order of beings, were able, by particular words, or other ridiculous ceremonies, to banish the various evils they laboured under, or were apprehensive of; they conceived that these privileged persons were capable of communicating with such invisible and superior beings; and hence the origin of sorcery first, and of sorcery combined with religion afterwards. The earliest physicians were sorcerers, and the earliest sages or philosophers were priests.'

Thus far there is at least as much fancy as fact.—'Human science commenced in Hindustan; it was thence derived into Egypt, and from Egypt into Greece.' Here again is a position

that requires proof, and such proof as, in our opinion, the author before us would in vain endeavour to collect. Human science appears to have commenced in Babylonia, a central point between Egypt and Hindustan, and to have been propagated into both countries by colonies of Babylonian Cuthites. That the Greeks derived the greater part both of their mythology and philosophy from the Egyptians we can readily admit: in reality, they derived the greater part of their language, and very nearly the whole of their alphabet, from this quarter; whether it were introduced by Cadmus, or by any other chief. Our author next enters into a critical examination of the principal Greek philosophers, and the influence of their tenets, first upon their own countrymen, and afterwards, on the resurrection of letters in the Christian æra, upon modern sects and systems. Throughout the whole of this series of inquiry he seems to be at home, and we have attended him with pleasure. As a chemist, he might have learnt a much more accurate doctrine, without going out of his own country, than that contained in the obsolete theory that heat is only the presence of an attenuate and exalted matter, converted, *by the mere rapidity of its motion*, into a substance which we call fire: and the sober scholar will be disposed to smile when he finds M. Levesque gravely contending that Socrates, who, to show his countrymen the contempt in which he held their popular mythology, instead of swearing by Jupiter, is said to have sworn by his goose and his dog, was at such times serious instead of sarcastic, and so deeply imbued with the mythology of the Egyptians, that by his goose he meant the Ibis, and by his dog the Anubis, the supreme divinities of this fanciful people.

We shall resume our attention to the remaining memoirs of the volume before us in our next Appendix: the limits to which we are circumscribed call us at present to a continuation of our strictures on the memoirs hitherto published by the class of Literature and Polite Arts.

'XV. On the Study of the Ancients. By M. Bitaubé.'

The writer of this paper pays a due compliment to the moderns, but maintains, with much propriety of argument, that the classical compositions of Greece and Rome are the sources which should be principally resorted to in the education of youth, and which are pregnant with the richest treasures. 'But genius, we are told,' says he, 'is creation—Do we require any other model than that of nature? Actuated by her impulse alone, it will be both more prolific and more original; and many persons of genius are cited on such occasions, who appear to have raised themselves by the mere exercise of their own wings. Horace,' continues he, 'who in his day had to oppose the same

maxims, asserts that study, art, and nature, ought to assist each other, like friends who are infirm when separated, but powerful when they conspire to the same end. There are, doubtless, some men who seem peculiarly privileged, and who open their career with astonishing brilliance; but nothing is more uncommon; and we ought by no means to flatter ourselves that we shall appear in the list of such phænomena. It would be easy, moreover, to prove that even these highly-favoured mortals are not, for the most part, devoid of all assistance, and that the labours of their predecessors have not been useless to them. He who never imitates will never be imitated himself. The man of genius knows how to remain free in the midst of rules and models, and to convert them to his own purpose. I will say still more; they contribute to the genuine freedom of genius. Anarchy is as destructive in the empire of letters as in any other empire whatever.'

Our author proceeds to a more particular examination of the works of Homer, Sophocles, and several others of the Grecian bards, and of the beauties which an attentive study of them has introduced into the writings of modern poets. The Italians, the English, the Portuguese, and the Germans, may justly boast, he observes, of epic minstrels, who have exhibited a very lofty flight; while the *épopée*, in spite of the Henriad, still calls for the genius of Frenchmen. Gesner alone, among the moderns, is the happy rival of Theocritus. The English, he admits, are possessed of historians of uncommon merit; but contends that none of them have neglected such models as Sallust, Livy, Tacitus, Polybius. The subject of novel-writing he allows to be original among the moderns, and he speaks with high encomiums of Richardson and Fielding: Cervantes, whose name is not mentioned, ought also to have had his share of panegyric. In his observations upon the Odyssey, M. Bitaubé asserts that the topographic and historic knowledge exhibited by Homer in this poem, his use of different dialects, and his portraiture of the manners of different countries, prove obviously that he had been a studious traveller through Egypt as well as the Troad; but he is not bold enough to advance, with our own countryman Mr. Bryant, that he had been an eye-witness to the different scenes he describes, and that he has only concealed his own character under that of Ulysses. In opposition to this last critic he conceives, with sir William Jones and the writer of a memoir we have just examined, that India was the cradle of human science, and that the Egyptians derived all their knowledge from this quarter.

'XVI. Socrates at the School of a Theologian; or Reflections on the Dialogue of Plato, entitled Eutyphron. By the same.'

There is nothing that needs detain us in this memoir. It is composed of passages translated from the Eutyphron; and the

author endeavours to prove that, independently of the primary object of Plato to demonstrate the difficulty of advancing a precise definition of piety or holiness, he concealed a secondary intention in writing it, which was that of apologising both for the philosopher and his philosophy.

'XVII. Considerations upon the Three Tragic Poets of Greece. By M. Charles Peter Levesque.'

A considerable controversy was some years ago entered into between Bentley and lord Orrery upon the origin of tragedy, which has generally been attributed to Thespis, an Athenian dramatist, an opinion supported by all the learning of the former; while the latter contended, with no small degree of plausibility, that what was originally meant by tragedy, dramatic interlocution, had been invented long prior to the period of Thespis, and was not of Athenian origin. M. Levesque adverts to this disputation, and endeavours to reconcile the opinion of our literary combatants, by observing, that Bacchus, in whose honour, and at the celebration of whose religious festivals this kind of entertainment was first instituted, was worshipped with an equal degree of pomp in many places of Greece, and that consequently tragic representation has equally derived its birth from many or from all of them.

This, however, by no means solves the question satisfactorily. It is not to be supposed that the Greek tragedy originated at all or at many of these places at the same time; and the question therefore still remains in its original force—at which of these places was the ceremony of tragedy first exhibited? Thespis is the reputed inventor, who flourished about five centuries before the Christian æra, and was contemporary with, but somewhat older than, Æschylus; consequently about half a century prior to Sophocles, and a century earlier than Euripides. For the excellence of his performance he is well known to have received the prize of a *goat*, denominated in Greek τραγος (tragos), whence the sort of composition in which he was successful was denominated *tragedy*, which is consequently synonymous with *goat verses*. The author before us contends that it is highly probable, in many places in Greece, that interlocutory poems were rehearsed long anterior to the æra of Thespis, though they never acquired the title of tragedy till the prize conferred upon this dramatic victor: and he inquires what solid reason have we to deny that long before the birth of Thespis a poet of the name of Epigenes invented tragedy in Sicyonia? This investigation we cannot enter into. The authority relied upon by M. Levesque, which is that of Suidas, is at best but vague and questionable: yet we cannot avoid adding in this place that the origin of dramatic poetry, and indeed of poetry of every description, has never been sufficiently scrutinised; and perhaps a critical examination into the subject might afford reason to

suspect, notwithstanding the vanity of the Greeks has induced them to assert the contrary, that they have no more pretensions to the invention of dramatic poetry than to that of poetry in its earliest form. Of all the arts that were cultivated in the earliest ages of mankind, poetry appears to have been first brought to any degree of perfection; and from the specimens which yet remain among nations of the highest boast of antiquity, though immeasurably separated from each other, or devoid of the means of intercourse—specimens of similar character and construction—there can be no doubt that even tragic or interlocutory poetry itself was invented prior to the dispersion from Babel. The Indians and Chinese have at this moment dramatic poems of an admirable degree of excellence, and so ancient as to have survived the names and traces of their respective authors. Of all the earlier nations of the earth, the Hebrews have transmitted to us the most ample monuments of their history; and among these we have specimens of poetry of every description;—and almost every description is so truly exquisite and perfect as to vie with, and in many instances to excel, the compositions of Greece and Rome. The book of Job may be regarded as an epic poem of astonishing effect: its plan is as regular as Aristotle himself could desire, and its machinery superlatively grand and poetical. It is a relic of immemorial date; and, like the Sacontala, the name of its author is lost in the obscurity of the primeval world. The inimitable Song of Solomon is strictly dramatic; its composition has also considerable pretensions to regularity; and it constitutes a pastoral, surpassing, in poetical merit, all the compositions which have hitherto appeared in English, German, or Italian. The elegant pen of Moses, which bears the marks of genuine inspiration, has left us one or two exquisite specimens of the elegy and the triumphal ode; but the richest variety of the metrical powers of the Hebrews are to be found in the compositions of David, justly denominated *the psalmist*. In these we meet with as ample a diversity of measure as is exhibited in the odes of Horace, and a sublime audacity of language that may well challenge the noblest and most dithyrambic flights of Pindar. Many of these are strictly dramatic or interlocutory, and used obviously to be rehearsed in distinct parts. The dramatic odes bear a striking resemblance to the ancient Greek chorus; and most of them may, with the utmost ease, be divided into the strophe, antistrophe, and epode. The chorus, however, is supposed to have been the form of the Grecian tragedy in its earliest state, the fable and interlocutory parts having been added afterwards. If this be true, and few will be disposed to doubt it, the original drama or tragedy among the Greeks was precisely similar to the dramatic odes in the book of psalms: and the Athenian poets, instead of being the inventors of it, merely received it, as

they did most of their mythological science, from Egypt or the Phœnicians. M. Levesque has inserted in the memorial before us a valuable critique on the dramatic compositions of the three Grecian poets referred to; and has added an appendix concerning the Greek compilation, entitled the *Epic Cycle.*

'Memoir on Aristophanes. By the Same.'

M. Levesque here pursues his dramatic investigations from tragedy, or the grave and sober interlocutions which were blended with the musical choruses sung in honour of Bacchus during the celebration of his earlier festivals, to comedy, or the intermixture of sarcastic or ludicrous dialogue instead of sober and pathetic discourse, which was occasionally introduced almost immediately afterwards. He draws an accurate comparison between Aristophanes and several comedians of modern days, and especially the laughable but just-judging Molière; and he rescues, with no small portion of learning, the moral character of the Greek comedian from the absurd charges of many of his adversaries, and especially of Ælian, who has represented him as a buffoon and an infamous wretch (Βωμολοχος, καταρατος). Plutarch and Voltaire deservedly obtain a portion of our memorialist's censures for their unmerited abuse of Aristophanes; and, upon the whole, we have seldom seen a more able apology for him than the present.

'XIX. On the gradual Progress of Painting among the Greeks. By the Same.'

In this paper M. Levesque complains with much justice of the paucity of the materials from which he has to work, which extend very little farther than to some passages of Cicero, Quintilian, Plutarch, Lucian, and Ælian; the bare catalogues (for they scarcely deserve any other term) preserved to us by Pausanias; and more especially some particular chapters of Pliny, which contain a succinct history of the art. M. Levesque has nevertheless produced, in the present paper, a composition of much elaborate merit. He has followed the biography of the most celebrated painters as far as he is able; and has given a critical, and, for the most part, a just statement of their most renowned productions. He compares the modern style or *costume* of drawing with the ancient; and while, in the article of grouping, as well as in several other respects, he gives the preference to the former, he apologises in these points for the deficiency of the latter, and contends, in many parts of the science, for the superiority of the earlier ages. Painting, strictly so called, is attributed by Pliny to the Sicyonians or the Corinthians. Our author takes a more enlarged view of the subject, and traces it to a much earlier period. He finds it in the Babylonian hieroglyphics, long before the existence of the Grecian states, and traces it thence into these republics. Our author enters also into a critique upon the origin of mosaic, tesselated, emblematic, vermicular, and many other kinds of characteristic copies from

nature; and is always ingenious; though, if our limits permitted us to enter into the discussion, we could easily prove that he is not always accurate.

'XX. Remarks on a Passage in Simplicius. By M. Schweighaüsen, Jun.'

The commentary of Simplicius on the Manual of Epictetus has been suspected of defect in many places by several of our best critics; and the father of the writer before us was fortunate enough to discover a manuscript copy in the national library which contained a quarto page of original text in the middle of the work itself, which does not exist in any other manuscript or in any of the best editions, and which makes sense of a passage which in its general reading appears either false or altogether unintelligible. This passage is too long for extract; nor is it of any other consequence than that of giving totality to a sentence obviously imperfect and erroneous. It refers to the honour bestowed on Xenophon, on his return home, for his singular success in preserving the lives of the ten millions of Greek soldiers, and commences at the expression εξ Ολυμπιων εξεκηρυχθη, &c.

'XXI. Fresh Remarks upon the Ships employed by the Ancients, from the Commencement of the Punic Wars to the Battle of Actium, and on the Use to which such Ships might be enoverted in modern Marine. By M. D. Le Roy.'

The celebrated author of this paper divides the object of his inquiry into three distinct memoirs, of which the first only has hitherto been presented to the National Institute. In this first he endeavours to prove that the instrument denominated the corvus or crow of Duillius, of which we have at present but a very imperfect idea, might be successfully employed against the corsairs. In the second he proposes to demonstrate, that, in making some of our vessels approach more nearly the form, the proportion, and the tackle of those of the ancients, and in allotting them the general qualities of the trade-ships in the time of Diodorus Siculus, our coasting navigation, and consequently our commercial ports, would be largely benefited. In the third memoir he endeavours to prove that the galleys of the second class employed by the ancients in their naval armaments, and especially that description of vessels in common use in India till the commencement of the fifteenth century, exhibited a kind of type of the *diligences* adopted at Havre, and may be employed in a manner highly beneficial and lucrative for the commerce and supply of Paris.

The Roman corvus or crow, which is the subject of the memoir before us, is described by Polybius in terms so obscure as to leave a degree of uncertainty with respect to its form. M. Le Roy seems to have explained the passage better than his predecessors, and has accompanied it with two plates, which considerably assist in the illustration. It was a sort of platform or gallery

constructed on the prow of the vessel, about four feet wide, and eighteen long, capable of being elevated or depressed by means of a kind of strong mast, to which its lower end was fixed with hinges on a level with the deck, and its upper attached by means of ropes or chains and an enormous pulley. It was well guarded with iron, and its use was in boarding the enemy's vessels, at which time it was thrown down with great force over the antagonist's bow, and served as a bridge over which the Roman sailors rushed forwards two a-breast.

(To be continued.)

ART. II.—*Dictionnaire Biographique et Historique des Hommes Marquans de la Fin du Dix-huitième Siécle, et plus particulièrement de ceux qui ont figuré dans la Revolution Françoise. Suivi d'un Supplément et de 4 Tableaux des Massacres et Proscriptions. Redigé par une Société de Gens de Lettres.* 1800.

Biographical and Historical Dictionary of the most celebrated Characters of the Close of the Eighteenth Century, and particularly of those who have figured in the French Revolution. Compiled by a Society of Men of Letters. 3 *Vols.* 8*vo.* Imported by Dulau.

A WORK of the kind announced in the title, if ably and impartially executed, would be a treasure of inestimable value, as affording an inexhaustible fund of present instruction, and as a most important magazine of incidents for future history. But the difficulties attending its due accomplishment are immense, if not insuperable. During the passing scene of events, and particularly the momentous events that have occurred in Europe throughout the period of the last ten years, it is impossible for any man who is not deadened by the insensibility of modern *philosophism*, and whose bosom has participated, with fraternal anxiety, in the dreadful succession of evils that have arisen in almost every country, to preserve that impartiality which alone can hold the balance even, and assign to every party its respective merits or demerits. The personal knowledge of individuals, moreover, in this vast theatre of action, must be extremely circumscribed, and the man who undertakes the task is compelled to have recourse, even for dates and facts of mere chronology or topography, to other writers: yet accuracy even from the labours of different authors is not to be attained in the present moment of hurry and tempest;—the storm must cease, the political commotion must be allayed, a lapse of time must be allowed for the comparison of dates with dates, of memoirs with memoirs, before any thing like positive truth can be acquired, and a regular and unvarnished whole be entitled to the confidence of the public. Nevertheless, every attempt towards so desirable a compilation of the history of our own times is highly praiseworthy; and we hail the appearance of

the volumes before us, as containing a useful body of facts, and as affording a firmer basis for the future historian to build upon than any work which has lately fallen under our notice.

From the title alone the reader is led to expect some biographical sketches of the principal characters of other nations, as well as those of France, who have made any distinguished appearance within the term comprehended by the writers of this publication; and he will by no means be disappointed. 'It will be doubtless agreeable to find,' say the editors in their preface, 'that we have not limited our researches to Frenchmen alone, but that we have also occupied ourselves with details of foreigners. It is impossible to refuse a high degree of interest to every thing that contributes to inform us of the opinions, the talents, the conduct of the ministers, the generals, the demagogues, who confederated, who fought, or who invited this revolutionary scourge upon their country. We are nevertheless far from believing that we have carried this work to the perfection of which it is susceptible. The rapidity which has been indispensable in collecting the multifarious circumstances it contains has necessarily prevented a perfect digestion. But had it been laboured upon for twenty years, had it been written by a distinguished pen, it is still certain that it would be very imperfect in a first edition. Nothing but time can complete a work of this description. The frame is wrought, the picture is traced out, but there yet remains to add to it, to retrench, to rectify.—Such as it is, however, we dare still to hope that this dictionary will excite at once both interest and curiosity. Besides the data which will be found collected in it for the purposes of history, besides the assistances it offers to those who do not wish to remain strangers to the events which are passing under their eyes, it may even be expected to excite the curiosity of men of the world. And it will acquire a greater degree of interest still, should this revolution be prolonged, by furnishing every reader, upon every change, with the means of estimating its principles and anterior incidents; and, consequently, what we ought to fear, or hope, or expect, of the personages who appear in the scene before us.'

The editors pride themselves upon the virtue of impartiality. We have observed that this is a conduct not easily maintained; and scarcely to be expected in the present disordered state of the political world. All we shall recommend is liberality from party to party: let every one retain his own opinion, but let him allow his neighbour to *go and do likewise*. This boast of impartiality is, however, invalidated by a variety of instances in the work before us. To their own countrymen the bias of the minds of its editors must be obvious in a multiplicity of pages. But it is not confined to the immediate politics of France: it extends too frequently to other nations in as great a degree. The life of Muir begins as follows:

'Muir, Thomas, one of the chiefs of the conspiracy that existed in Scotland in 1792, and a member of the national convention which assembled shortly afterwards at Edinburgh. He was condemned by the tribunal of Scotland to a transportation of fourteen years to Botany-Bay. Lord Stanhope, *always ready to defend crime under whatever form it may show itself*, attempted to prove, on January 31, 1794, in the house of peers, that this judgement was unjust, cruel, and illegal.'

It is not often we accede to the political opinions of his lordship; but we must protest, in the name of all that is liberal and candid, against this acrimonious libel upon his character—a libel equally unprovoked and unjust. However singular may be his lordship's opinions in general, we believe his severest enemies will give him full credit for purity of heart and rectitude of intention, instead of regarding him as the systematic advocate of vice in whatever shape it may assume.—The following is the life of Dr. Priestley.

'Priesteley, Englishman, minister of the Presbyterian religion, and one of the most celebrated chemists and naturalists of Europe. Born with a *false judgement* and a *perverse heart*, he became still less celebrated for his acquirements than for the ardour with which he endeavoured to propagate the principles of *anarchical philanthropy;* and this zeal procured him an enrollment in the list of French citizens, and afterwards the honour of being nominated deputy from the department of the Orne to the National Convention,—an honour of which he could not avail himself in consequence of his ignorance of the French language. He had already sent his son to France to be naturalised, and he was in effect presented to the legislature. But this revolutionary enthusiasm did not succeed quite so well at Birmingham, a town in the county of Warwick, where he resided: the people pillaged his house, and rased it to its foundations; and his *patriotism* having at length attracted the notice of government, he saw himself compelled to seek a *more philosophical country*. He retired in consequence to America, then to France in the course of 1796, and the directory engaged him in the following year to return to America, *there to labour for the future freedom and happiness of England and the United States.*'

In this short account we have almost as many blunders as lines. Philology, philosophy, candour, and truth, are equally outraged. Prior to the writings of Mr. Locke, man was occasionally supposed to be born with *ideas;* but it remained for the present editors to advance the more absurd doctrine still that he was *born with judgement* either true or false—*judgement* which is but the comparison of *ideas* with one another, and which, far

from being coëval with the birth of man, demands the pre-existence of those ideas which are themselves only acquired after such birth has been effected. As a *chemist*, Dr. Priestley has doubtless been possest of much celebrity throughout Europe, but not as a *naturalist*. The editors have here confounded the science of *natural history* with that of *experimental philosophy*, the latter of which was the undeviating subject of his studies, and the science they unquestionably refer to. Whence they acquired the information that the doctor declined the honour of a seat in the national convention, from *ignorance of the French language*, we know not. The cause assigned by himself, in his reply to the department which had elected him, was a very different one, and infinitely more to the purpose. That his son was publicly presented to the legislature of France is true: but so far from the doctor's having quitted America for France, and then returned to America, at the particular instigation, and, as is hereby insinuated, upon a stipend from the French directory, we have our doubts whether he ever were in France in his life,—most assuredly he has not been there since his migration from his native country. His very name indeed is spelled wrong, being written Priesteley instead of Priestley: and why his academic graduation of *doctor of laws* is suppressed in this biography we are at a loss to conjecture.

Nevertheless, where this party prejudice does not prevail, the volumes before us will be found highly useful. The biography of crowned heads seems to have been industriously omitted: the only instance to the contrary, which a cursory perusal has presented to us, is that of the unfortunate Stanislaus Poniatowski; and the editors appear to have determined that his deposition alone has given him a right to a portrait in this historic gallery. The longest account we have met with is that of Bonaparte,—here spelled, as he was wont to spell it himself before its late Gallic elision, Buonaparte. As the earlier history of this extraordinary man is not yet very generally known to our readers, we shall select that part of his biography which relates to it.

'Napoleone Buonaparte, first consul of the French republic, was born at Ajaccio in Corsica, August 16, 1769, of Charles Buonaparte, a noble Corsican, and Lætitia Raniolini. Charles Buonaparte, whose ancestors, supposed to have been of Tuscan origin, had established themselves at Ajaccio for two centuries, had studied civil law at Rome; but connected with Paoli, he quitted the magisterial robe, and even fought as a common soldier against the French when they invaded Corsica. After the conquest of this island he wished to retire with Paoli; but one of his uncles, who was a canon, prevented him; and his wife being related to M. de Marbœuf, commandant of Corsica, he was nominated Procureur du Roi at Ajaccio. In 1773 a deputation of the three orders having been commissioned to wait on Lewis XV,

Charles Buonaparte was chosen to represent the nobles. He had three sons and four daughters; and at his death, M. de Marbœuf, the friend of his house, continuing to protect his family, placed the second son, the present chief consul of France, at first in the college at Autun, and afterwards at the military school of Brien, where he soon discovered an extraordinary character, and a great inclination for serious studies. Averse to sports and noisy pleasures, he avoided his companions; and, devoted to meditation, sought his chief delights in solitude. For a long time he employed his leisure hours in forming a garden out of the plot of ground that was allotted to the pupils. The trees which he here planted and superintended with the utmost care formed in this little inclosure a kind of hermitage, into which he suffered no one to enter; and if any of his companions attempted to interrupt his tranquillity, he rushed out to repel them without being intimidated by their number. St. Lewis's day was a great holiday at the military school: while the rest resigned themselves to pleasure, he still applied himself quietly to his studies. At nine in the evening they discharged some artificial fire-works on the side of his garden; the fire was communicated to a little box that contained several pounds of powder, and some of the young men were wounded by the explosion. Several of them, to extricate themselves, overthrew the palisades of Buonaparte's garden, who, running out at the noise, dealt the blows of his pick-axe pretty freely upon every one who thus scaled or broke down his intrenchments. He quitted the military school in 1785, went to Paris, where his mother resided, and, stimulated by his taste for artillery, studied the mathematics with so much ardour that he was soon qualified for the necessary examinations. He passed through them with complete success, and was placed in the regiment of artillery de la Fere, in which he served for two or three years previous to the revolution. He ardently embraced the new system, which he supported from its commencement, with an enthusiasm that drew upon him the blame of all his comrades. Upon this subject there were often indeed between them very spirited altercations; and one day in particular, when he was walking on the banks of the water with several other young officers, the dispute on the revolutionary principles became so violent that they attempted to throw him into the sea. Paoli having arrived in France, to receive a civic crown, in 1790, embraced the son of his ancient friend: and they afterwards met again in Corsica, in which place Buonaparte quitted the artillery for the post of lieutenant-colonel in the national guard. In the second expedition fitted out against Sardinia he embarked with his compatriots, and took possession of the little isle of la Magdelaine; but dissatisfied with the discipline and organisation of the troops assembled together for this enterprise, he returned to Ajaccio. In the mean while Paoli and his adherents formed the

project of annexing Corsica to England. Of this project Buonaparte did not approve; but he was personally attached to Pascal Paoli, and took a part in the remonstrance made by the municipality of Ajaccio against the decree which declared this factious man an enemy of the republic. This conduct seemed to imply so close a connexion between them, that Lacombe St. Michael, and two other commissioners of the Convention, gave orders for arresting Buonaparte; nevertheless he remained faithful to France, and fixed his residence at eight leagues from Toulon. At this period Toulon had fallen into the hands of the English; and the deputy Salicetti, who knew Buonaparte, having represented him to Barras as possessed of military talents, this latter employed him against Toulon with the rank of chief of brigade. He there served successfully under Dugommier, and contributed, by the manner in which he directed the artillery, to hasten the capitulation of this place. Being desirous some time afterwards of attempting an expedition against Ajaccio, then occupied by the English, he was less fortunate, and beheld himself repressed by his cousin Masseria, who had already acquired celebrity under M. Elliot, during the seige of Gibraltar. Towards the end of 1794 the conventional Beffroi had him arrested at Nice as a terrorist; but finding nothing reprehensible either in his conduct or papers, he restored him to liberty. He at this time travelled to Paris to solicit employment; but he could obtain no appointment from Aubry, who superintended the military department of the committee of public safety, and it is said that he immediately requested leave to go to Constantinople, which was also refused him. If this incident be founded on fact, what a train of reflections does it not produce.—He was still at Paris during the revolt of the sections on the 3d, 4th, and 5th of October, 1795 ;and Barras, who commanded against the revolters, having called him near himself, he powerfully contributed to the triumph of the convention. His patron, enchanted with his conduct, nominated him second general of the army of the interior, and relinquished to him a few days afterwards the supreme command. During the winter he married madame Beauharnois, a friend of Barras, and this latter got him, shortly afterwards, appointed to the command of the army of Italy. It is from this epoch that his military glory commences. He opened the campaign on April 10, 1796, by the victory of Monte-notto, and in the course of the same month he fought the Austrians at Millesimo, at Dego, at Mondovi, and compelled general Colli to retreat to Cherases, whence he afterwards drove him still farther.'

The history of Bonaparte from this period is so well known that we shall not pursue the account contained in the work before us. Our editors conclude their article with the following questions;—'Will he endeavour to retain the supreme authority?

or, ambitious of imitating the example of Sylla, will he abdicate it, after having endeavoured to confirm this new constitution? or finally will not this new constitution be subverted like its predecessors? These are questions which French impatience will not stay to investigate.'

The glory acquired by the British admirals in the course of the present war is conceded to them with sufficient liberality; but lord Nelson suffers a severe reprimand for his conduct prior to the battle of the Nile, in allowing the French fleet, in the first instance, to sail from Toulon without his being apprised of it, and afterwards for quitting Alexandria, which he had reached two days prior to Bonaparte, and again attempting to meet with him in the Mediterranean, instead of waiting for his arrival;—in short, for having, during three complete months, hunted for him through this narrow sea without having once been able to attack, and seldom capable of tracing his route. To the third volume are added two very useful tables, containing a chronology of the different factions and conspiracies that have appeared in France during the course of the war, and of the massacres that occurred in the different prisons.

ART. III.—*Voyage Pittoresque en Suisse et en Italie. Par le Citoyen Cambry.* Paris. 1800.

Picturesque Journey to Switzerland and Italy. By M. Cambry, Prefect of the Department of the Oise, and Member of the Agricultural Society of the Department of the Seine. 2 *Vols.* 8*vo.* Imported by Dulau.

'TO undertake in a single work,' observes our author, 'to describe the actual state of Italy, to mark the curiosities of every capital, of every village, of every desert, would be to copy a work already in existence; it would be to collect under one individual title, under one individual name, those books which are furnished by the different towns of this country to communicate information to their inhabitants, or to the travellers who visit them, and which it is absolutely necessary to procure. There is not a village in Italy but affords the requisite notices to become acquainted with it; there is no place where you will not find a cicerone to guide and instruct you. Long details on inns that are perpetually changing, on the price of provisions, which varies as often, on posts and postilions, enter not into my plan—A multitude of sensations, of observations, and pleasures, have successively passed through my mind for two years, and I will endeavour to communicate a part of them to those who will condescend to follow me;—happy if I should hereby become useful to the young man who is on the point of travelling—to the old man who wishes to recal what he has seen—to the man

who, clinging to his desk, consents for one moment to forget the dryness of his calculations—to him who, from want of imagination, knows not, in the course of his travels, what he ought to survey, to feel, or to study—to those amiable beings who, sedentary by their situation, can derive instruction from books alone.—But I forbear: my pretensions will soon equal those of the quack, who offers a remedy for every evil, a balsam for every wound.

'The count de C— being at Paris in 1788, we were speaking of a journey he was about to make into Switzerland with the prince of H—, together with some English and French ladies, and some gentlemen, who were interesting by their talents or their characters: he pressed us to unite with this select party; he promised to smooth away every difficulty, to burden himself with every trouble, and to strew every path with roses: tents were to be prepared for the groves, in which we were to rest ourselves; instruments of observation were to be procured for new discoveries; we were to pass from the barbarous songs of the Grindelwald to the Italian music which accompanied the prince's train, and the rendez-vous was fixed for the fifteenth of July at Geneva.

'I arrived in this city on the 13th, and I found here neither C—, nor N—, nor the ladies, nor the men of science, who were to have embellished this journey: indispensable occupations had prevented the men,—new plans, the pleasures of the moment, had withheld the women. I forgot the delightful chimæras which I had fondly created to myself; the facility of my imagination persuaded me that travelling with fewer associates, with more simplicity, I should be more at my ease, and that chance, my good dæmon, assisted me as essentially as all the plans of an amiable man. I devoted myself, therefore, to my favourite deity, and thought of nothing more than to abandon myself to whatever could take possession of my gaiety, my freedom, and my insatiable curiosity. Never was journey undertaken with less inquietude, less plan, less thoughtfulness, with a spirit more at liberty, a health stronger or more favourable. Do not expect order or method in a diary; every thing is here intermixed. Next to a cold argumentation I find a description of sun-rise; laughter follows upon tears, and the palace of Florence upon the ruins of Fesole:—it is a genuine image of life, it is a magic-lantern.'

Such, according to the author himself, was the origin of the work before us, which is truly denominated a *picturesque* journey, in as much as relates to Switzerland, though not much beyond a journey of *pictures* in respect to Italy; for we find but little more than catalogues of these ornaments in the pages which are devoted to this part of his tour. M. Cambry, nevertheless, writes with great spirit, and frequently with fascinating vivacity; and

though, after the innumerable accounts which have already been published of travels through the same countries, much novelty is not to be expected, he is still an agreeable companion, and admirably adapted to those who either read or roam for amusement rather than scientific instruction. His tour commenced on the 14th of July, 1788, from Geneva, whence, as from a central point, he made a variety of excursions to Vevay, Lausanne, the Genevese lake, Maglan, Mont-Blanc, and Chamonix. In his more regular journey he visited Berne, Morat, Payerne, Yverdun, Neufchâtel, la Chaux-de-Fonds; traversed the summit of Mount Jura, stopped at Lucerne, scaled St. Gothard, in the passage over which a bold and fearful description is given of the Devil's Bridge, and finally entered the Milanese. The principal places to which our traveller paid his respects in Italy, were Milan, Bergamo, Verona, Vicenza, Padua, Venice: he returned by Padua, Burgo, Airso; and, passing through the Tyrolese, arrived at Constance, by the route of Dirschenbach. At Zurich he paid a visit to Lavater and the widow and daughters of Gessner; from Zurich he hastened to Geneva, and completed his expedition at Lyons on the 15th of October, having occupied not more than three months in this entertaining tour. The following is the description of his excursion to Maglan, in which he was accompanied from Geneva by M. Bourrit, a naturalist of considerable talents and celebrity. The immediate advantage of this gentleman's talents, however, does not appear; for we have neither natural philosophy nor politics—all is picturesque topography.

'Some writers,' says he, 'accuse the traveller to this country of bombast; they condemn his imagination for being transported by the grandest spectacles in the world; they have never beheld those palaces of crystal and of diamond, those towers and fortifications, which he surveys upon the summit of the Alps; their cold and calculating heads have been employed upon nothing but figures; they crawl while he is soaring, they compute while he is feeling, while he is shedding tears of rapture over the wonderful works of time or of the Eternal. These heavy writers ought in like manner to find fault with the songs of the poets and the prophets, the harmony of the spheres, and all the productions of genius.

'We set off at the point of day: the route has nothing remarkable or picturesque till we arrive at Bonneville, where the mountains begin to ascend. In the darkness of Mount Oiseau you contemplate the first passage of the Alps, a vast girdle of mountains intersected by the Arva. Cluse is seated on the borders of this river. The strait through which you pass is extremely narrow; the rocks have been cut through with a pick-axe; twenty men on their summit might arrest a whole army. The sun begins to sink, the heat to diminish, by the time we

reach Maglan. How sweet is it, after the jumblings of our rugged carriages, to repose ourselves in this terrestrial paradise. It is a promontory covered with verdure, a kind of peninsula formed by a delightful stream which murmurs along, and the Arva, which rushes with tremendous roar. Here rocks, precipitated from the neighbouring mountains, are covered with earth, moss, flowers, and shrubs; they rise in pyramids in the midst of an orchard, of an immense meadow—little plots of potatoes or of flowering peas divide them; a delicious freshness penetrates every sense, an odorous balsam captivates us. The birds sing their evening song while disporting amid the thick branches gilded by the rays of the setting sun; a breezy zephyr agitates the woods; the restless play of the light contrasts itself with the masses of thick shadows which the neighbouring mountains spread over one part of the valley: beds of moss created for enjoyment, the murmur of the waters, a diminutive lake, tinted with a thousand colours, an air inexpressibly voluptuous, uprooted trees, loading with their thick branches the course of the Arva, which either breaks them or carries them away headlong; cottages visible on the declivity of a rich and distant mountain; a girdle of enormous cliffs, arid and uncovered, which point above the fleeting clouds; the most enviable asylum for love, or contemplation, in the midst of an unbounded theatre of rocks and ruins;—under this retreat, a scene of enchantment, or of fairy-land—here we separated and re-united; here we engraved our cyphers and our devices; every tree was consecrated to friendship, to affection, or filial piety; the sentimental dispositions which Maglan produced among us accompanied us throughout the remainder of the journey. We completed it, occupied by the sweetest sensations, the most happy recollections; we gathered flowers in the name of some one whom we loved, and deposited them in our pocket-books; and our conversation acquired a character of confidence and sensibility which a twelvemonth's acquaintance in the world would have been incapable of producing. I will visit you again, ye captivating bowers of Maglan! I swear to lose myself among your lovely labyrinths, to repose on your beds of moss, to retrace those emblems, those cyphers, which the bark has perhaps already overgrown, and to consecrate an altar to those damsels, clothed in white, whom I beheld tripping it lightly along, or, thoughtful and suffused with tears, tracing the names they cherished, in the midst of your shadows and your foliage. If, on some future day, dark melancholy should oppress them, if disgust of the world should besiege their bosoms, may they think of the pure sentiments they experienced at Maglan, and, by this delicious recollection, may they be recalled to life!'

The same kind of sentimental and picturesque gallantry, and, with the author's permission, we may add, the same redundancy of words distinguishes all his excursions. His incidents are few:

the following is almost a solitary example; and even this has of late years become so frequent, in similar writings, that we hesitate whether to regard it as a positive fact, or an embellishment gathered from books rather than from nature. It is stated to have occurred in his expedition to Montanvert.

'We descended re-animated by these gentle images, when an unforeseen spectacle arrested us. We saw within the shelter of some rocky fragments heaped together by shepherds, under a roof of ill-cemented stones, upon a bed of earth intermingled with fir-leaves, the figure of a woman, meagre, yellow, dishevelled, naked to the waist, suckling a weakly infant ready to die, and naked altogether, about two steps from the Mer de Glace.—This unhappy mother, alarmed by our noise, looked at us with an air of fearfulness; her infant, whom she pushed from her, uttered a cry that pierced us to the heart. We stripped ourselves of our handkerchiefs and cravats, and covered it with eagerness. The poor mother received every thing with indifference; but the money we offered her struck her most sensibly;—she burst into tears, laid down her infant, rose, and would have fallen at our feet; she wished to follow us; she took firm hold of my clothes; but—what is difficult to be credited, what I can only recount with a sigh—"And your infant?" said I to her: "I will throw him away!" replied she with fury. Conceive the fearful emotion we experienced: we recoil from her—we again approach her with pity—we endeavour to tranquillise her—she sits down, weeps, retakes her wretched infant, presses it to her dried-up breast, and once more seeks her wretched hovel, striking her forehead, and uttering the most mournful cries. Unfortunate being! misery was not the greatest of her evils! Who could believe it?—she was jealous, and threw herself into despair at a distance from every dwelling, alone amidst the rocks, on the night in which she suspected the infidelity of her spouse, who was the most wretched of husbands and of fathers: her reason was deranged; she could not endure the sight of him whom she had adored! What days! what nights! what a situation! She had been the loveliest woman of the valley; her features had still a delicacy, a refinement, extremely uncommon in this country; she was yet in the flower of her age. Poor unfortunate! may she recover her reason, or cease to exist and to suffer!'

It was impossible to avoid an excursion to Ferney—and our author, in his visit to this place, draws a pretty fair portrait of Voltaire, allowing for a little of that vanity which is so natural to his countrymen, and from which he is by no means exempt himself. The character of Voltaire he contrasts with that of Jean-Jacques; but in this latter delineation he is, we think, less happy. At Lausanne he met with the self-banished Gibbon; but the natural reserve of this celebrated historian prevented him

from much of the conversation for which he was anxious. He reached Milan on September 4th; but his journey through Italy, or rather that part of Italy which he traversed, for he neither visited Rome nor Florence, is very little interesting, and is almost entirely confined to an enumeration of palaces, churches, and museums, together with a dry, and, in some cases, an injudicious catalogue of their pictures and statues. The vast difference that subsists between Switzerland and Italy, in almost every conceivable circumstance, is thus pointed out and commented upon:

'I have not ceased to feel it; I have not ceased to repeat it. Transported in one day from Switzerland to Italy, it is impossible to conceive the opposition, the contrasts, which every object presents;—climate, character, figures, houses, ornaments—in a word, every thing, every thing is changed, every thing is metamorphosed. You leave the chapels, the nudity of the Protestants; you enter St. Alexander, a church where gold, lapis-lazuli, agate, and all the luxury of painting, are displayed with profusion; eight superb columns of reddish-grey granite, a pulpit in the form of a chalice, inlaid with precious stones, a high altar of gilt bronze, covered with oriental jasper, cornelians, amethysts, and tables of porphyry, dazzling the eye with their riches. You are shown in the treasury an opening into the tabernacle, in which the diamond, the sapphire, the opal, embellish the breast-plate of the high-priest of the Jews; in which you behold, executed in gold, the arch-saint, the saint of saints, the golden candlestick, with its seven lamps, and all the splendid ornaments of the temple of the holy city. You see with admiration a crystal sun, whose rays are of gold, and whose decorations an intermixture of coloured vine-leaves, and grapes formed of rubies and pearls. On the massy façade of this church are Hope and Religion, and Jesus Christ, who delicately, at the extremity of his fingers, supports a flaming heart.'

We have already observed, that, in the author's return through Zurich, he had the honour of visiting the worthy and justly-celebrated Lavater. 'Sweetness,' says he, 'dignity, refinement, are the chief characters of the physiognomy of Lavater. He would have been a Pythagorean in ancient Italy, a follower of Orpheus in Thrace, an Essene among the Jews, a martyr under Dioclesian, burnt as a heretic in the twelfth century, a fakir among the Indians, a juggler amidst the Laplanders, and a fool in every age. He cannot reach genius, he passes beyond it;—the measure of truth is no standard for him; he is a man who soars, presses forward, still soars, darts on, and tumbles. Is he fool enough to be possessed of real faith? Is he false enough to deceive? Is it his object to seduce his partisans? Does the credulity of his disciples hurry them into empyricism (*charlatanisme*)?

I submit these questions to the consideration of those who frequent and who study him. I can only judge of Lavater by a conversation of two hours, by his marked physiognomy, which presents few natural lines, and by his books. I thus know nothing more than the surface: his real character can only be appreciated by his intimate friends; and whether he have such friends I cannot tell. He appears to be hostile to all ceremony, but by no means so to panegyric, which he drinks in like nectar, which he inhales like incense. Criticism outrages him. He continued, in spite of all my efforts, to relate to me the wrongs he had suffered from L—, the most cruel, said he, of all his enemies. I had the ill address to recount to him some passages from Aristotle, from Soloman, from Jesus Christ, on physiognomies. I quoted to him Lachambre, Dupleix, the Examen des Esprits, Baptistus Porta, Adamantius, authors from whom he has drawn the entire substance of his doctrine, and I certainly did not pay my court to him; the whole was, nevertheless, without malice, and with a view of exciting him to conversation.'

We have before asserted that M. Cambry is not deficient in vanity—our readers will now begin to think so for themselves. Lavater was an enthusiast, but certainly neither a fool nor an impostor. The warmth of his imagination hurried him into many eccentricities of character, and produced him many enemies; but he was a worthy and an honest man, and, far from being a mere copyist, had more originality belonging to him than any of the characters to whom our author appealed, and who may fairly be regarded as scientific physiognomists. What were the passages he cited from Soloman and Jesus Christ we know not; but we have no doubt that M. Lavater gave him a Rowland for his Oliver; and we have to regret that he did not improve upon the lecture which it is probable he received.

ART. IV.—*L' Homme des Champs, ou les Georgiques Françoises. Par Jacques Delille.* Basle. 1800.

The Man of the Fields; or, French Georgics. By James Delille. 12*mo.* Imported by De Boffe.

OUR readers are already acquainted with the name and talents of the elegant poet before us—a poet who would do honour to any people, and who is certainly laying the foundation for a new æra in the history of polite letters in France. The muses in this country have indeed, hitherto, exhibited a very sorry appearance, excepting when adorned with the sock or the buskin. The Henriad of Voltaire is passable when perused by itself; but, notwithstanding the vanity of the author upon this favourite

production of his pen, it must not be compared with the epics of any other European nation whatever. The satires of Boileau have great merit; they equally abound in ease and animation; they are superior to those of Ariosto in the Italian, and perhaps only yield in English to the severe numbers of Churchill. They form an isolated exception to our general anathema of all French poetry hitherto composed upon other subjects than dramatic, and, instead of confuting, establish the dogma we have advanced. But didactic poetry, and more especially upon subjects of agriculture or picturesque gardening, has been attempted with less success than any other species, and, to the present day, has been universally disregarded, and too generally despised. It remained for the abbé Delille to become the advocate of this exquisite branch of the poetic art, and to prove, both by precept and example, that it is not only highly worthy of cultivation, and capable of exhibiting ornaments of the first class; but that the French language, uncultivated as it has hitherto been upon this subject, is still competent to catch those ornaments as they arise, and paint them as they deserve.

The success of The Gardens (a most elegant poem upon a similar topic, by the same author, and which has been translated into German, Polish, and Italian, as well as twice into English,) has induced him to persevere in this novel path of the Muses, novel, we mean, with respect to his own countrymen,—and to exert himself upon a work which demanded the greatest degree of skill to prevent him from becoming the mere echo of his former labours. This skill, however, in our opinion, he has sufficiently evinced. The subject of The Gardens is confined almost exclusively to picturesque plantation, interspersed with moral reflexions, and two or three beautiful episodes or digressions, particularly one upon the death of our own much-lamented countryman the late captain Cook. The present poem takes a wider range; it only generally alludes to picturesque gardening; and is principally devoted to the amusements of rural retirement, and the means by which such retirement may be rendered equally productive of public utility and individual happiness.

These new Georgics, observes our author, possess nothing in common with those which have hitherto appeared; and the name of Georgics, as in other French poems, and especially in the cardinal Berni's poem on the Seasons, is employed in a much more extensive sense than its ordinary acceptation. It is divided into four books, which, though all relating to rural amusements, have each of them a particular object. In the first is introduced the rural sage, who, with a penetration and feeling superior to the vulgar, investigates in their infinite varieties the rich decorations of the scenes of country life, and multiplies his enjoyments by multiplying his sensations;—who, blessed with the art of rendering himself happy in his village habitation, labours to

extend his happiness around him, and finds it augmenting in sweetness as it augments in diffusion. The example of doing good is drawn from nature herself, who presents to his view but one perpetual circle of kindness and beneficence. He unites in this sublime concert, calls to his assistance all the powers of the village in which he resides, and, by the conjunct exercise of benevolence and care, promotes the happiness and virtue both of age and infancy. The second book depicts the useful and perpetual recreation of the agriculturist; by which, however, the poet does not mean those of the ordinary farmer, who merely sows or gathers, in their respective seasons, the different productions of nature, and submits to her established laws and customs,—but that wonderful power, which, not content with profiting of the benevolence of nature, triumphs over obstacles, brings indigenous plants to perfection, and naturalises those which are exotic; compels the barren rock to find a place for the vine; creates or corrects different soils; digs canals for manufactures and commerce; fertilises the most arid spots by irrigation; represses or turns to advantage the ravages and usurpations of rivers;—finally, that flies over the whole country as a goddess scattering her benevolence, or as a fairy lavishing her enchantments. The third book is consecrated to the toils of the attentive naturalist, who, surrounded by the works and wonders of nature, penetrates into their causes and effects, giving hereby a greater degree of interest to his walks, a higher charm to his home, and more pleasant occupations to all his leisure hours. The fourth book instructs the rural bard to celebrate, in verses worthy of his subject, the appearances and riches of nature; and dwells more particularly upon her most impressive and characteristic features.

The concluding paragraph of the preface we shall copy.

'The translator of Virgil's Georgics, in composing his own, has often had occasion to weep over the sad resemblance which subsists between this work and his model. Like Virgil he has written on the toils and pleasures of the fields, while those fields were desolated by civil and foreign war; like him he has averted his eyes from hills of ruins and heaps of dead, to throw them on the sweet images of the earliest art of man, and the innocent delights of the plains. Augustus, when peaceably possessed of Rome, yet bloody with warfare, occupied himself with re-vivifying agriculture, and, its sure attendants, virtuous manners. He engaged Virgil to publish his Georgics; they made their appearance on the return of Peace, and they augmented her charms. This is a happy presage for his imitator: may this poem convey to minds agitated by a long succession of fears, wounded by a long succession of sufferings, gentle sentiments and virtuous affections! The courtesy of the reader will scrutinise less ri-

gorously a work composed in such afflictive times: it would have evinced more care and less imperfection if it had been written with a mind unconstrained, and a heart more tranquil; and if, in this dreadful revolution, the author had lost nothing but his fortune!'

The style of the abbé Delille is now so well known that we need not dwell very largely upon its merits or its imperfections. Every production of his pen shows him to be zealously attached to English poets, and that much of his taste has been imbibed from this rich, and, for the most part, classical source. It is not to be wondered at therefore, that, in a didactic poem like the present, he should be liberal in his imitations of Milton, Pope, Goldsmith, and Thomson; though he has also applied with no small degree of frequency to Lucretius and Virgil, and has occasionally copied from poets of his own country, particularly from the very elegant Seasons of M. Saint Lambert, and the stiff and unpolished Latin effusions of Rapin and Vanière. This perpetual recurrence of imitations is, in our opinion, one of the most prominent defects of the poem—it exhibits a great want of originality and poverty of conception. Nature in herself is inexhaustible in every department, and as bountiful in her treasures to the poet as to the painter. The man of real genius will seldom be a copyist; he examines the universe with his own eyes, and he perceives for ever something new and captivating through every winding he traverses. Milton and Thomson have imitated but sparingly; Goldsmith more sparingly still. Cowper is strictly original, though treading in the path that had been travelled over a thousand times before him; and the style, the objects, the images, of Bloomfield have little that is common to his predecessors. In our critique on the present author's translation of Virgil, we observed, that he was graceful rather than animated, and exhibited more elegance than energy. The abbé retains the same character in the work before us—all is chaste, harmonious, and easy; but there is little of the daring flight of imagination, or the wild excursion of native genius. In imitating he occasionally improves, but he is an imitator still, and the trammels are too obvious to escape notice.

M. Delille, nevertheless, has a very considerable portion of merit, and the cadence and fluency of French versification will, in future ages, be deemed highly indebted to his efforts. In reviewing his version of the Georgics we objected to the introduction of hemistichs: every artificial end which they can be designed to answer may be far better promoted by a dextrous variation of the pause; and we are glad to find that, in the poem before us, the author seems at length to have embraced the same opinion: in consequence we do not meet with an individual instance of this defect. The figure in which he most indulges is verbal

iteration; and in this we think he occasionally indulges to excess. The perfection of all art is to conceal the art itself by which we are regulated. In the second canto or book we have the following:

'Chef-d'œuvre qui vainquit les monts, les champs, les ondes,
Et *joignit les deux mers* qui *joignent les deux mondes!*'

And shortly afterwards:

'Hélas! et son amour, injuste un seul moment,
Craint, en *perdant* sa dot, de *perdre* son amant.
Fille aimable, bannis une crainte importune!
L'*aveugle* amour est cher à l'*aveugle* fortune.'

The spirit of a verse is, in like manner, too frequently, we think, made dependent upon an antithesis:

'*Puissante* par leur *art*, *forte* par'sa *foiblesse*.'

This is a favourite figure with our author, and, like the former, it often destroys its effect by the redundancy of its use.

We have said that M. Delille indulges too frequently in imitations of other writers: he occasionally, however, gives a novelty to his copies by original traits of his own. As a proof of this assertion we select the following, which is an obvious imitation of the admired schoolmaster of the *Deserted Village*, and, in many lines, a literal version of it:—our readers may compare the descriptions at their leisure.

'Il est dans le village une autre autorité,
C'est des fils du hameau le pédant redouté.
Muse, baisse le ton, et, sans être grotesque,
Peins des fils du hameau le mentor pédantesque.
Bientôt j'enseignerai comment un soin prudent
Peut de ce grave emploi seconder l'ascendant.
'Mais le voici: son port, son air de suffisance,
Marquent dans son savoir sa noble confiance.
Il sait, le fait est sûr, lire, écrire et compter,
Sait instruire à l'école, au lutrin sait chanter;
Connoît les lunaisons, prophétise l'orage,
Et même du latin eut jadis quelque usage.
Dans les doctes débats ferme et rempli de cœur,
Même après sa défaite il tient tête au vainqueur.
Voyez, pour gagner temps, quelles lenteurs savantes
Prolongent de ses mots les syllabes traînantes!
Tout le monde l'admire, et ne peut concevoir
Que dans un cerveau seul loge tant de savoir.
Du reste, inexorable aux moindres négligences,
Tant il a pris à cœur le progrès des sciences,

Paroît-il? sur son front ténébreux ou serein
Le peuple des enfans croit lire son destin.
Il veut, on se sépare; il fait signe, on s'assemble;
Il s'égaie, et l'on rit; il se ride, et tout tremble.
Il caresse, il menace, il punit, il absout.
Même absent, on le craint; il voit, il entend tout:
Un invisible oiseau lui dit tout à l'oreille;
Il sait celui qui rit, qui cause, qui sommeille,
Qui néglige sa tâche, et quel doigt polisson
D'une adroite boulette a visé son menton.
Non loin croît le bouleau dont la verge pliante,
Est sourde aux cris plaintifs de leur voix suppliante,
Qui, dès qu'un vent léger agite ses rameaux,
Fait frissonner d'effroi cet essaim de marmots,
Plus pâles, plus tremblans encor que son feuillage.
Tel, ô doux Chanonat, sur ton charmant rivage,
J'ai vu, j'ai reconnu, j'ai touché de mes mains
Cet arbre dont s'armoient mes pédans inhumains,
Ce saule, mon effroi, mon bienfaiteur peut-être.'

To the merit of the following our author is wholly entitled; and we select it as an advantageous specimen. It occurs in the second book.

' Hélas! pour mes vieux jours j'attendois ces plaisirs,
Et déjà l'espérance, au gré de mes désirs,
De mon domaine heureux m'investissoit d'avance.
Je ne possédois pas un héritage immense;
Mais j'avois mon verger, mon bosquet, mon berceau.
Dieux! dans quels frais sentiers serpentoit mon ruisseau!
Combien je chérissois mes fleurs et mon ombrage!
Quels gras troupeaux erroient dans mon gras pâturage!
Tout rioit à mes yeux; mon esprit ne rêvoit
Que des meules d'épis et des ruisseaux de lait.
Trop courte illusion! délices chimériques!
De mon triste pays les troubles politiques
M'ont laissé pour tout bien mes agrestes pipeaux.
Adieu mes fleurs! adieu mes fruits et mes troupeaux!
Eh bien! forêts du Pinde, asiles frais et sombres,
Revenez, rendez-moi vos poëtiques ombres.
Si le sort m'interdit les doux travaux des champs,
Du moins à leurs bienfaits je consacre mes chants:
Des vergers, des guérets tous les dieux me secondent;
La colline m'écoute, et les bois me répondent.'

The reader may accept the following translation:

I too once hoped, nor other hope was mine,
'Mid joys like these to spend life's last decline:

And Fancy oft, propitious to my prayer,
Pointed the spot I fondly hoped to share.
Not large my wealth from patrimonial dower,
Yet still I owned an orchard, grove, and bower.
O, through what serpent errors did I guide,
Ye woodland gods! my fresh translucent tide:
What flow'rs, what shades, my fost'ring hand uprais'd!
What fatt'ning herds o'er fatt'ning pastures graz'd!
All laugh'd around me; and my eyes still view
Rich rills of milk and sheaves of russet hue.
Ah! brief illusion! dreams for ever fled!—
The woes that now my native land o'erspread
Leave me alone my rustic reed to boast,—
Fruits, flowers, farewel! farewel, my native coast!—
And now, ye groves of Pindus! fresh and green,
Stretch, stretch before me your poetic scene:
Though fate compel me from the fields I dressed,
Still will I chaunt the joys I there possessed:
The rural powers, propitious, bid me sing,
The rocks yet hear me, and the woodlands ring.'

The episode of Dolon and Egeria, introduced into this book, wants compression: if less diffuse it would be more interesting. The poem concludes with a prayer in which we most cordially unite, and which we shall extract as an additional specimen of elegant versification.

' Ainsi seul, à l'abri de mes rochers déserts,
Tandis que la discorde ébranloit l'univers,
Heureux je célébrois, d'une voix libre et pure,
L'humanité, les champs, les arts et la nature.
Veuillent les dieux sourire à mes champêtres sons!
Et moi, puissé-je encor, pour prix de mes leçons,
Compter quelques printemps, et dans les champs que j'aime
Vivre pour mes amis, mes livres et moi-même!'

In English as follows:

Thus, sheltered by the rocks that round me rise,
While discord fell convulses earth and skies,
Pleased have I sung, in free and honest strain,
Art, nature, virtue, and the rural plain.
May heaven its favour to the song accord!
And O! permit the poet, in reward,
'Mid his lov'd fields to count some springs anew,
And live for science and a chosen few.

The abbé Delille is a rapid writer: since composing the poem now before us he has been engaged on another of considerably greater extent, and which is devoted to the subject of *Imagina-*

tion: he is also translating into French verse Milton's Paradise Lost, a task which, we understand, he has nearly completed.

Of the Georgics before us we are informed that an English version is now in the press, and will speedily make its appearance.

ART. V.—*Voyage autour du Monde, pendant les Années* 1790, 1791, *et* 1792, *par Etienne Marchand, précédé d'une Introduction Historique: auquel on a joint des Recherches sur les Terres Australes de Drake, et un Examin critique du Voyage de Roggeween. Avec Cartes et Figures. Par C. P. Claret Fleurieu, de l'Institut National des Sciences et des Arts, et du Bureau des Longitudes.* Paris.

A Voyage round the World during the Years 1790, 1791, *and* 1792, *by Stephen Marchand, preceded by an Historical Introduction: subjoined are Researches on the Austral Lands of Drake, and a critical Examination of the Voyage of Roggeween. With Maps and Prints. By C. P. Claret Fleurieu, of the National Institute of Sciences and Arts, and of the Board of Longitude.* 5 *Vols.* 8*vo. and* 1 *in* 4*to. containing the Maps, &c.* Imported by Dulau.

THIS voluminous work, or rather compilation, presents itself in the following order:

Vol. I. The introduction, or a short history of the progressive discovery of the north-west coast of America, from the year 1537, in which Cortez discovered California by sea, till 1791, when captain Marchand visited that coast in the 53° of latitude. This account is followed by the three first chapters of the voyage of Marchand.

Vol. II. Continuation and conclusion of the voyage.

Vol. III. Result of the observations of latitude and longitude made on board captain Marchand's ship, Le Solide, in the course of a voyage round the world, serving to determine the changes which the currents have lent to that barren direction, and the velocity of the vessel in different latitudes, as well as the error in calculating the ship's reckoning in the interval of the observations, and at each approach to the line. This volume also contains some additions to the relation of the voyage and to the paper of results.

Vol. IV. The natural history of the birds, fishes, cetaceous and amphibious animals, and of the plants and other marine productions which the Solide met at sea in circumnavigating the globe.

Vol. V. The remainder of the natural history, with additions, followed by researches on the islands and the haven discovered by Sir Francis Drake, in 1578, in the great Southern Ocean, and the identity of these lands with the south-west part of Terra del

Fuego, and notes relative to these researches. A critical examination of the relations of a voyage round the world in 1721, 1722, by the Dutch admiral Roggeween, in order to determine the geographical position of each of the discoveries of that admiral, and to discriminate which of these discoveries have been found by the navigators of our time, and what others yet remain to be sought; with a comparative table of the different positions which geographers have assigned to the discoveries of Roggeween, and notes relative to this examination. This volume is closed with a list of the authors quoted in the work, and an index to the five first volumes.

Vol. VI. Which is a light comment to the quarto and octavo edition, contains; 1. Observations on the hydrographical division of the globe, and changes proposed in the general and particular nomenclature of hydrography. 2. Application of the new French measures to hydrography and nautical calculations, with means proposed to facilitate their introduction, and tables for that purpose. 3. Fifteen maps, and one plate of figures.

Such are the general contents of this large work, which we have read with some patience, and with little instruction. That Marchand's voyage round the world was the second ever performed by a Frenchman is certainly a poor apology for such a series of dry and minute disquisitions. For even the voyage itself is so much disfigured by long quotations and dissertations, that he who is condemned to peruse it may well lay the book aside at its close, and exclaim, How unprofitably have I spent my time! Never were such trifles narrated with such vanity and pomp; and, instead of the voyage of Marchand, we have a kind of unlimited pillage from all the works of our recent English voyagers, —quoted indeed and acknowledged, but still bearing the marks of spoliation. The editor might have published his dissertations apart for the benefit of seamen and geographers, while the voyage itself might have been restricted to one small volume.

There are so many histories of voyages and travels in the English language, that our readers would be little pleased to dwell on the dissertatory part; and the late voyage of Vancouver may remove many doubts which perplex our editor. After mentioning the Nootka-Sound company established at London, M. Fleurieu thus proceeds:

'A French captain, Stephen Marchand, on his return from Bengal in 1788, met captain Portlock at the Isle of St. Helena, and received from him all the information which he could desire on the commerce of the north-west of America, and on the profits to be derived from it if the fur trade were combined with that to China, which offered an advantageous market for this merchandise, and secured a cargo for the return to Europe.

'Captain Marchand, on his arrival at Marseilles, to which

port his vessel belonged, communicated the information which he had procured to the house of Baux, who, desirous to open to their compatriots a new path for the extension of commerce and navigation, did not hesitate to undergo the risk of a first attempt; and esteemed themselves paid in advance, for the loss which they might sustain, by the honour of being useful to their country. But an expedition of a new kind, a voyage round the world, a navigation which, in consequence of combined operations, might occupy three or four years, required great preparations, the employment of many manufactures to procure arms and different utensils, seldom reserved in storehouses, and which are necessary for exchange in the fur trade, and in fine the construction of a ship capable of resisting for a long time the severe seas which wash the north-west coast of America. The house of Baux began, without delay, the fabrication of all the objects of foreseen necessity or utility, and the construction of a vessel of 300 tons, to be secured in passing the hot climate by a sheathing of copper,—and the whole was disposed in such a manner as appeared to captain Marchand the most proper for the seas which he was to navigate, and the havens where he was to sojourn.'

We are then presented with a list of the officers on board the ship, among whom are two captains *en second*; one being Chanal, from whose papers this narrative is chiefly drawn up, accompanied by some remarks by Roblet the surgeon; for Marchand having died soon after, on a voyage of a different nature, his papers have either perished or not been discovered.

The editor next proceeds to observe, that, considering the unfortunate fate of La Pérouse, this may be regarded as the second voyage round the world performed by a Frenchman,—Bougainville having neither had a model, nor, till now, an imitator. He states that captains Marchand and Chanal communicated to each other their astronomical observations and the results, while the latter took plans of the ports and coasts; and he introduces a weak apology for making such large additions to a small chart, by declaring that he has added the natural history, &c. &c. in order to render the work more serviceable to future navigators.

As Marchand sailed from Marseilles on the 14th of December, 1790, it becomes ridiculous to admit that year as occupied in the voyage.

The original materials are so slender, and so strangely disguised, that it would be a task beyond our power to attempt to unravel them. Suffice it in general to observe, that, after doubling Cape Horn, Marchand proceeds to the islands of the Marquesas, and some small isles to the north-west, called Revolution Isles, and thence to the north-west coast of America, where he arrives at Tchin Titane, a port considerably to the north-west of Nootka and the Isles of Queen Charlotte; thence he passes south-

west to the pretended Straight of Fuca, which he does not explore, but returns by the Sandwich Isles to Canton in China, whence he passes, by the usual route of the Cape of Good Hope, to France.

Such is the outline of this insignificant voyage, which French vanity has so much magnified and decorated; while, in truth, the route is common, and there is no discovery of any consequence, that of the Revolution Isles being alike dubious and unimportant.

The bay of Tchin Titane is the Norfolk Bay of the English navigators, and the account of the manners of the inhabitants is one of the most pleasing portions of the book; but is so much intermingled with passages from Cook, Dixon, and other English navigators, that it would be mere waste of time and labour to translate it for the benefit of English readers. In like manner, in the geographical parts, the editor is so frequently indebted to the labours of Arrowsmith, which indeed he faithfully quotes, that it would be idle to repeat what is already well known to the public—the superior merit and precision of the maps published by that industrious geographer. Nor can we specify any part of the work from which the English reader may derive new and valuable information, the minute details of nautical observations being only important to navigators and hydrographers, the natural history a mere compilation, and the dissertations only attempting to illustrate facts of small importance relative to the discoveries of former voyagers. Were the facts true, which they are not, it is certainly rather an object of idle curiosity than of utility to inquire by what forgotten name an isle or a promontory was denominated.

The editor occasionally, with justice, controverts the assumptions of some English writers concerning the discoveries of their countrymen. In the collection of voyages published under the name of Harris, but chiefly, if not solely, compiled by Dr. Campbell, it is asserted that sir Francis Drake was the first navigator who sailed round the globe. This is denied by Fleurieu, who shows that Magelhæns (or, as commonly called, Magellan) must in justice be regarded as the first circumnavigator; and that the second rank must be assigned to Sebastian De Elcano, chief pilot in the squadron of Magellan, who brought back to Spain the only vessel which had escaped the perils of the navigation. In fact, England possesses such an exuberance of maritime merit and fame, that there is not the most distant necessity for arrogating any doubtful pretensions. It was impossible to avoid a smile when we met with the following criticism, which may with more justice be applied to the work before us. So blind we are to our own faults!

'The relation by Behrens is besides very fatiguing to follow, since he leads the reader through long digressions totally

foreign to his subject, and in which, pretending to display his erudition, he often affords proofs of ignorance: if the two volumes were reduced to one, we should have lost nothing of the intelligence concerning the discoveries of Roggeween.'

In the last volume, which forms the fourth of the quarto edition, and the sixth of that in octavo, the editor proposes a new hydrographical nomenclature, presenting more appropriate appellations of the oceans, seas, &c. He certainly points out some very gross absurdities in the received nomenclature, as the Southern Ocean extending to the northern hemisphere, &c. &c. He observes that the Pacific Ocean received its name from the Spaniards, who, in navigating from Peru to Mexico, found it very tranquil, while, in other parts of its wide extent, it is subject to the most violent tempests. He therefore proposes to call it simply the Grand Ocean; and divides it into three parts, the northern, southern, and equinoxial Grand Ocean. He retains the name of Atlantic, dividing it into similar sections. He afterwards particularly considers the dimensions and form which constitute a sea, gulf, bay, &c. and, in general, denominates them from the adjacent countries. In some instances our author evinces little learning; for example, where he objects to the term German Sea, because it now borders on a very small part of Germany, forgetting that ancient Germany included all the shore from Jutland to the river Rhine. In others he appears too refined and too fond of innovation; but, upon the whole, this dissertation deserves great attention, and might be advantageously followed in many respects. Yet it would be difficult to eradicate appellations, however absurd and originally imposed by ignorant mariners, but consecrated by time and common usage.

ART. VI.—*Histoire des principaux Evénemens du Règne de F. Guillaume II. Roi de Prusse; et Tableau Politique de l'Europe, depuis* 1786 *jusqu' en* 1796, *&c.* Paris. 1800.

History of the principal Events of the Reign of Frederic William II. King of Prussia; with a political Picture of Europe from the Year 1786 *to* 1796, *or the Fourth Year of the French Republic, containing a Sketch of the Revolutions of Brabant, Holland, Poland, and France. By L. P. Ségur, the Elder, formerly Ambassador from France to various States.* 3 *Vols.* 8*vo.* Imported by De Boffe.

HISTORIES of remote periods excite only a weak and imperfect interest; but the accounts of recent times make a strong impression upon our feelings, and, by combining themselves

with our more immediate recollection, arouse the most lively emotions. We derive pleasure from such works, even when they are far from being excellent in their kind, and when they are debased by a frequency of error. How great then must be our literary and mental enjoyment when they are written with considerable ability, by politicians who were acquainted with the secrets of cabinets, and who, in general, had ample means of satisfactory information!

The author of the present performance is well known in the diplomatic line, having exercised with reputation, in different countries, the functions of an ambassador. In that capacity he surveyed, with an acute eye, the politics and the occurrences of the times, and prepared materials for an important history, which is not merely that of the late king of Prussia, but includes an account of the most memorable transactions in every European state during a turbulent and eventful period.

Of the leading features of the work, M. Ségur thus speaks.

'Russia menacing the Ottoman empire with total destruction; Catharine II. on the point of being driven from her capital by Gustavus; the house of Austria beaten by the Turks, threatened by the Prussians, harassed by the commotions of Hungary, nearly exhausted by the revolt of Brabant; the revolution of Holland, produced by a contest between the stadtholder and those who wished to annihilate his power, but who were constrained by Prussian arms to submit to his yoke; the efforts of Poland in the cause of independence, the misfortunes and ultimate partition of that kingdom; the explosion of the democratic spirit of the French; the war of the people against kings, nobles, and priests; the crusade of all thrones against *the revolution* [he had first written *liberty*, but thought proper to alter it]; the invasion of France, the unforeseen resistance of the French, and their almost incredible success, at a time when every thing seemed to presage the ruin and dismemberment of their country: these are the principal events of the epoch which I have undertaken to describe.'

The introduction exhibits a sketch of the history of Prussia and Brandenburg. A review of the reign of the great Frederic follows. It closes with this portrait:

'Frederic, feared by his enemies and by his officers, was beloved by his soldiers and the people. He exercised his despotism with ability, and not without some regard to justice; and no one was better acquainted with the art of creating and encouraging talents, of which, however, he was jealous. He was an enemy to idle pomp and parade, and his imposts seemed to be the less burthensome, because they were always employed in augmenting the glory and the territory of Prussia, in increasing

its population, and in rewarding the most useful services. In his court, intrigue was without force, and merit without fear. He is accused of having debased the coin, and checked commerce by injudicious restrictions. The critical exigencies of war may be said to offer an apology for the former injustice: the latter part of his conduct proves that no one can possess all the qualities of a great statesman. Frederic was as narrow in his commercial ideas as he was great in policy and in war. The code which he published cannot give him a very high rank among distinguished legislators: but experience has frequently proved, that it is more expedient for the happiness of nations to alter or improve their old laws than to enact a new code. Frederic, as a philosopher, a warrior, and a statesman, reflected honour on his country, eclipsed every competitor, and perhaps deserved to have his name given to the age which saw him enter the world, reign, and die.'

As his character in point of religion claimed some notice in this sketch, we are surprised at the author's silence on that subject.

The political state of Europe at the accession of Frederic William to the throne of his illustrious uncle is too briefly described; and the remarks on Great Britain, in this part of the history, are not strictly correct.

'England, fatigued with a war of five years [*almost eight years, if we reckon from the first engagement with the Americans*], and humbled by the success of her colonies, waited for an opportunity of vengeance, and prepared in silence to compensate her loss in America by acquisitions in India.'

We are inclined to believe that Great Britain, *at that time*, entertained no thoughts of revenge; that she recollected her Trans-Atlantic misfortunes with apathy rather than with acuteness of feeling; and that, instead of preparing for new acquisitions, she was intent on securing what she already possessed.

Having noticed the tranquillity which pervaded Europe in the year 1786, our author observes that a more general calm never preceded so tempestuous a period as that which soon occurred.

'The most clear-sighted or penetrating politician,' he says, 'could scarcely then discern any of the feeble sparks which soon kindled so terrible a conflagration; and no one could foresee, that, at the moment when policy, directing its attention to commerce, seemed disposed to renounce the absurd and ruinous system of conquest, Europe was in danger of being convulsed by that philanthropic philosophy which had constantly preached peace, and whose eloquence, the friend of reason and humanity, had so often and so justly condemned the Machiavelian arts of

ministers, the fondness of princes for arbitrary power, the intolerance of priests, and the ambition of conquerors.'

The commencement of the reign of Frederic William was distinguished by wisdom, moderation, and benevolence; but this pleasing prospect was soon obscured; and gross negligence, coarse voluptuousness, thoughtless profusion, superstitious credulity, puerile vanity, in short, extreme weakness and incapacity, degraded the government of a prince of whom better expectations had been formed.

The new king, jealous of the superior talents of his uncle Henry and the duke of Brunswick, would not suffer them to take the lead in the administration; but gave his chief confidence to their adversary Hertzberg, who, as prince Henry favoured the French, threw himself into the arms of England with all the impetuosity of his ardent character. As soon as this change was known at Versailles, the French cabinet strengthened its connexion with the court of Vienna, made overtures to that of Petersburgh, and supported with redoubled eagerness the cause of the Dutch patriots against the stadtholder. 'Thus,' says M. Ségur, 'the rivalry of courtiers, changing the politics of Europe, contributed to accelerate the progress of those great events which were destined to involve that part of the globe in confusion.'

Though this writer speaks disrespectfully of the character of Hertzberg,—stigmatising him as imperious, vain, passionate, peremptory, and vindictive,—he allows that his knowledge was profound, that his views were extensive, and that the few transactions which threw any lustre on the reign of Frederic William ought to be solely attributed to this minister.

'If he imprudently formed the scheme of effecting a revolution in Holland, he executed it with spirit, and, by the rapidity of his success, detracted from the consequence and dignity of France. He humbled the pride of Catharine II. by restoring to the Polanders a glimpse of liberty and independence. He saved the Turks from total ruin by menacing the court of Vienna with an invasion of Bohemia, while he excited insurrections in the Netherlands and in Hungary; and perhaps the fall of the house of Austria would have been the result of his bold schemes, if the versatility of his sovereign had not checked him when he was on the point of reaping the fruit of his exertions. The same jealousy which had raised him to power deprived him of it; and he who had governed too openly was precipitated from his station by mistresses whom he had defied, and favourites whom he had treated with disdain.'

Symptoms of weakness and of vice soon appeared in the king's conduct. He threw off all restraint, and indulged himself in

dissipation and debauchery. Amidst the pursuit of pleasure he gave way to superstition. On this occasion our historian remarks, that 'the alliance between voluptuousness and superstition constantly astonishes reason, and yet is constantly renewed.' On reflexion, however, such an alliance does not appear very surprising. Individuals who are guilty of frequent deviations from virtue may imagine that an appearance of regard to religion will have the effect of religion itself, and atone, in a great measure, for their vices; and many, the more dissipated and voluptuous they are, are perhaps the more prone to superstitious fears.

Passing from the personal conduct and the internal government of this prince to foreign concerns, M. Ségur investigates the origin of the war which broke out in 1787 between the Russians and the Turks, when he was ambassador at the court of the czarina. It is generally supposed to have arisen from the ambition of Catharine and the emperor Joseph; but he affirms that both those potentates wished to avoid it, and were eager to purchase a continuance of peace by acquiescing in the demands of the Porte. Their hopes, however, he says, were frustrated by the intrigues of the British court, and the arts of the Prussian cabinet, over which our ministry then had a preponderating influence. We learn, with regret, that our court had the principal share in kindling the flames of war: but Mr. Pitt was probably of opinion that the empress would take the first opportunity of attacking the Turks, and he hoped to check her ambitious views by encouraging the grand signor to commence hostilities before she was prepared to resist his aggression.

The revolution in Holland has the next claim to our attention. In introducing this subject, our author mentions the different conclusions drawn from the state of the United Provinces by the advocates of despotism and the friends of liberty—the former representing the frequent commotions attendant upon the republican sway, and the glorious administration of the house of Orange, as proofs of the expediency of a concentration of power in the hands of one man—the latter contrasting the obscurity and misery of the provinces, while they were under the Spanish yoke, with the glory and prosperity which they enjoyed after the acquisition of independence, and boasting of the commercial and maritime fame of the republic. These representations, he adds, 'might equally serve the purpose of useful demonstration, if the spirit of party were not blind, and if it would listen to the voice of eternal reason, which declares that all excesses are alike dangerous, that unbounded liberty is as feeble as unlimited authority, that anarchy and despotism equally degrade human nature, that the energy of liberty without wisdom is mischievous and may be fatal, and that nothing but a well-established balance of the powers of a state can place the happiness of the community on

a solid basis, by defending persons and property from the dangers of tyranny and the calamities of licentiousness.' A want of such a balance was the chief cause of the revolution in the United Provinces.

The character given of the stadtholder with whom the republican leaders then contended, and who is now an exile in England, is not so flattering as the friends of that prince would wish. He is said to have 'possessed all the ambition of his ancestors, without inheriting their talents;' and it is also remarked that 'a mixture of pride, passion, and weakness, composed his character, as well as that of his wife.' Some distinction, we think, ought to have been made on this occasion, as the characters of the prince and princess are considerably different.

The intrigues of sir James Harris, now earl of Malmesbury, are developed and censured by M. Ségur, whose partiality to the politics of the French court could not brook the anti-Gallican spirit of that minister. The arts of the British ambassador hastened the explosion between the contending parties, and brought the dispute to the decision of arms. The arrest of the princess of Orange, in a journey which she undertook by his advice, roused her brother, the king of Prussia, to a speedy and peremptory interference; but, if Louis XVI. had acted with spirit in support of the party which he professed to encourage, Frederic William, in all probability, would not have ventured on the least act of open hostility.

'The mere threat of forming a camp at Givet prompted Frederic to have recourse to negotiation. But the weakness which soon after occasioned the ruin of monarchical power in France rendered all the resolutions of the cabinet of Versailles slow and uncertain; and the indecision of that court emboldened the Prussian king.'

The duke of Brunswick, whom he employed as his general, has repeatedly declared, that, if there had been the appearance of an encampment at Givet, he would not have continued his march, because Frederic was unwilling to engage in a war with France, by which the house of Austria might have profited. But, being informed that the French had made no preparations for war, he concluded that a display of boldness would intimidate the adverse party, and that the celerity of his expedition would ensure its success. The result was, that the United Provinces lost their liberty, and the melancholy calm of despotism succeeded the agitations of political contest.

M. Ségur's sketch of this revolution is followed by a long detail upon the subject, for which we are indebted to M. Caillard, who then acted as minister of France at the Hague. The partiality which we noticed in one of these writers is also observable in the other; but we meet with important and authentic in-

formation in both narratives, particularly in that of Caillard. This author traces the constitution of the republic from the time when the Dutch shook off the Spanish yoke, and marks the changes which attended its progress to the year 1787; characterises very unfavourably the prince and princess of Orange; stigmatises the conduct of Great Britain towards the Hollanders, as undistinguished by justice or magnanimity; and relates the particulars of the contest with perspicuity, if not with striking energy. He concludes his account with the following reflexions:

'Thus was a revolution accomplished which left to Holland only the name of a republic, by subjecting it to the most absolute despotism—a despotism the more odious, as he who exercised it, concealing his power in some measure under the forms of apparent freedom, could continually insult his legitimate sovereigns, and daily draw them into measures the most opposite to the general good, without being responsible for his misconduct to any one except himself. He therefore, when the infatuated people entertained the idea of conferring on him the title of sovereign count of Holland, rejected that dangerous dignity, which, by openly attaching the supreme authority to his own person, would have deprived the states of the province and the states-general even of the shadow of sovereignty, and have created a perpetual succession of enemies, who would have been employed without intermission in combating his authority. What occasion had he for an empty title, when he had a plenitude of real power, which he could enjoy in tranquillity, free from jealousy and danger?

'We cannot, without melancholy sensations, reflect on the fate of individuals the most distinguished by the purity of their sentiments and by their knowledge and understanding, who were persecuted, proscribed, banished from their country. Nor can we consider without pain the degradation of a republic whose physical existence was a master-piece of human industry; a state which, under the shade of a beneficent liberty, had flourished by commerce, and collected in its bosom a very great proportion of the wealth of Europe. We lament that this happy country, so respectable for the antique simplicity of its manners, should have suddenly seen every germ of its liberty stifled by the poisonous blast of despotism, and that this strange metamorphosis should have been the effect of the absurd pertinacity of one man, and the vanity of a woman!

'Only one fault could justly be imputed to the patriots,—if that could be a fault which did honour to the purity of their principles: this was their too scrupulous attachment to constitutional forms, at a time when their adversaries openly violated them every day. But France was, and ever will be, inexcusable

for abandoning her faithful friends at a moment when her aid was indispensably requisite for their success, and for not anticipating that moment by one of those steps for which she would have been accountable to herself alone. If a French army had been put in motion, the king of Prussia would not have dared to support the cause of his sister by force. But Louis performed nothing; and no one respects those who do not know how to make themselves respected.

'Republican France, however, made compensation to Holland for the injurious negligence of monarchical France. The liberty at which the Dutch aimed in 1787 would have been very imperfect, and have even contained within itself the germ of its own destruction, by preserving the office of stadtholder. But their present freedom, being founded on the sacred and imprescriptible rights of the man and the citizen, rests on a basis that cannot be shaken. The new Batavian republic, enlightened by experience, can now distinguish its friends from its natural enemies. The English were not less its foes when they abetted the views of the stadtholder in 1787, than they now are in endeavouring to strangle its liberty in the cradle. It has every reason to be assured of the identity of its interests with those of the French republic; and this conviction, without doubt, will render the union of the two nations as durable as their existence.'

M. Caillard is unacquainted with the nature of genuine liberty, if he think that the Hollanders are in possession of that valuable blessing. They have shaken off the yoke of the stadtholder; but their state is not independent, nor do the people enjoy that degree of freedom to which they are entitled, or which they were taught by their Gallic friends to expect.

The French court, after the failure of its schemes in Holland, meditated an alliance with the emperor, the king of Spain, and the czarina, for the purpose of humbling the pride of Great Britain and Prussia. If this league had been concluded, it might have had the effect of preserving, for a long period, the tranquillity of Europe. But it was rendered abortive, chiefly by the vigilance and activity of the British court; though, indeed, the archbishop of Sens, the French prime minister, rather checked than promoted it. M. Ségur speaks with high approbation of this plan of alliance, and condemns the weakness and timidity of the prelate, who had not the spirit to carry it into effect.

Passing lightly over the first operations of the war between the Turks and Russians, our author introduces the romantic campaign of the king of Sweden with these remarks.

'Gustavus III. not satisfied with the celebrity which he had acquired by effecting a revolution in his own country, had repeatedly declared that war was necessary to give *éclat* to a reign. In vain did his uncle, the great Frederic, when he complimented

him on the revolution by which he had augmented his power, recommend to him a pacific course,—alleging that he had not an army sufficiently numerous to enable him to take a leading part in the affairs of Europe. Gustavus could not reconcile himself to repose, and was determined, if possible, to be a conqueror. It was not a resentment of national injuries and losses that animated him against Russia: he had often intimated to the empress that he was ready to form an alliance with her, if she would suffer him to wrest Norway from the hands of the Danes; and he had promised to enter into an indissoluble union with France, if that power would assist him in recovering Finland and Livonia from the Russians. Every alliance was equal to him, provided its stipulations were of an offensive nature, and calculated to give scope to the indulgence of his passions.'

He adds, that Gustavus was greatly embarrassed by the difficulty of finding a pretence for a war with Russia; but princes, even when they meditate injustice, are never at a loss for pretexts, though their disguises are easily penetrated by the eye of discernment.

Though the aggression of the Swedes alarmed the empress, she found means to prevent them from obtaining any considerable advantage, and continued the war with spirit against the Turks. In the mean time the king of Prussia was taking measures for the extension of his territories on the frontier of Poland, though he professed himself a friend to that state, and dissuaded its rulers from accepting the offer of an alliance with Russia. At their rejection of this offer Catharine was highly incensed; but the time was not opportune for the display of her resentment. She now endeavoured to draw the king of France and the emperor into a confederacy; but Louis was too fully occupied in the affairs of his disordered realm, and too much alarmed at the state of his finances, to interfere efficaciously in the turmoils of Europe; and 'his ministers,' says M. Ségur, 'trembling at the dangers with which they were threatened, were not so clear-sighted or so penetrating as to perceive that a foreign war was, in those circumstances, the only remedy for the evils under which the kingdom laboured.'

In some cases a war with a foreign enemy may prevent intestine commotion by calling the attention of the people to their external danger; but when, as in the case of France, the confusion principally arises from financial embarrassments, such a war, though it may retard the internal explosion, is more likely to increase the difficulties than to remedy the disorders of the state.

The author proceeds to discuss the causes of the French revolution, after tracing the government and state of the country, from the first establishment of the Franks on the western

side of the Rhine. We need not follow him through the whole of his course, as it is a subject with which the major part of our readers may be supposed to be well acquainted. It will be sufficient to notice occasional passages.

'In the reign of Louis XVI.' he says, 'all the ancient institutions of the realm were considerably weakened; and, like bodies injured by lightning, they only retained forms more or less brilliant, which the slightest shock might annihilate or reduce to dust. Every thing seemed to conspire to accelerate a decisive crisis. An age of commerce and philosophy had succeeded an age of conquest and of arts. The lessons of the sages of antiquity, communicated to the public by able translators,—the legislative codes of Sparta, Athens, and Rome, illustrated by enlightened politicians,—the principles of English liberty explained and panegyrised by profound investigators,—the contempt with which the barbarous absurdities of superstition were treated by celebrated historians,—bold attacks upon despotism by men of a dauntless spirit,—and the exposure of prejudices of every kind by witty satirists,—had completely changed the ideas, character, and language of the nation.'

These remarks have a strong foundation; but the change was not so complete or so general as some might be led to imagine from these and similar observations. The nobility and clergy, who formed a very numerous part of the nation, retained many of their old prejudices, and were little influenced in their hearts by the new ideas which began to prevail.

The king's *weakness* is mentioned in *strong* terms:

'To avoid the shoals which obstructed the freedom of political navigation, the exertions of a firm and skilful pilot were necessary; but the unfortunate Louis XVI. who has been stigmatised as a tyrant, though his ruin was solely the consequence of his not being a prince of that description, was the most unfit of all men to oppose the gathering storm. He was mild, weak, and pacific: there never was a better man or a more worthy father of a family: but we may at the same time affirm that there never was a prince less capable of governing in times of such difficulty and danger.'

Speaking of the mutual reproaches thrown out by Frenchmen of different parties, the author justly observes, that 'if they would impose silence on their passions, and think impartially of past events, they would see that the revolution is equally the work of those who complain of it and those who boast of it: they have all contributed to it; and, whatever may be its final result, they ought to ascribe to each other both its misfortunes and its success.'

The meeting of the states-general—the disputes between the *tiers état* and the higher classes—the indecision of the king—and the agitation of the people—are sketched with a spirited pencil. A true though not a complete idea is given of the earlier part of the revolution, the details of which (says this writer) belong to other men and to other times.

In this state of France, Great Britain, it is said, 'flattered herself with the hope of being for a long time freed from a troublesome rival upon the ocean, and of executing without obstruction the projects which she had formed against the Spanish commerce.'—The scheme alluded to was only for the fair extension of our trade in the American seas.—'The king of Prussia imagined that this revolution, by exciting the hatred of the French nation against Marie Antoinette and the house of Austria, would produce a dissolution of the alliance of 1756, and would leave his natural enemy without support.'—This prince was chiefly intent on his own advantage. If the revolution were likely to gratify him in that respect, it was a point of indifference to him whether it would be beneficial or injurious to other nations.

A proper distinction is made between the early Jacobins and their successors. The first members of the club were far from cherishing that turbulent and disorganising spirit which, in the progress of the revolution, produced such a complication of calamities.

'This society originally consisted of some deputies who met with a view of concerting plans for the defence of liberty, and the annoyance of all who opposed its establishment. The revolutionists, having inveterate prejudices and powerful bodies to combat, and being desirous of imparting a greater degree of energy to the public mind, more unity to its efforts, and a more rapid expansion to the new principles, eagerly encouraged the formation of clubs of this kind in different parts of France, which maintained a regular correspondence with that of Paris. Such were the first objects of the Jacobin club, the founders of which had not the least foresight of its fatal consequences.'

Its progress is well known; and the enormities of those demagogues who at length obtained the chief sway at its meetings are lamented and execrated by every friend to justice and humanity.

Leaving for a time the subject of the French revolution, M. Ségur adverts to the endeavours of Prussia and Great Britain to prolongate the Turkish war,—makes mention of the insidious alliance which the former court concluded with the Polanders in 1790,—draws the character of the emperor Joseph with ability,—recounts the progress of the disturbances which the indiscreet conduct of that prince produced in Brabant,

and which the Prussians clandestinely encouraged,—and praises the policy of his successor Leopold, who, destroying the credit of Hertzberg, obtained a considerable influence over the Prussian monarch.

Returning to the affairs of France, he with brevity traces the tumultuous course of the revolution. Having represented the supposed convention of Pilnitz as merely a vague note, tending to give the French princes some hopes of aid, he proceeds to treat of the danger to which the king was exposed—of the views of the different parties—of the conduct of the legislative assembly—and of the general state of the disordered realm.

He is of opinion that Leopold was unwilling to enter into a war for the support of the royal cause, but merely made preparations in the hope of intimidating the French into a submission to the constitutional authority of their sovereign, and a regard for the rights of other nations. In all probability, however, he would have yielded to the instigations of the aristocratic zealots if his life had been protracted. The king of Prussia was more decisively bent upon war. Incensed at the invectives of the Jacobins against kings, he resolved to counteract the progress of democracy, and he was so sanguine as to think that one campaign would bring the French to reason. Prince Henry, more sagacious than his nephew, considered the proposed war as impolitic; and the duke of Brunswick, though he afterwards commanded the confederate army, is said to have entertained similar sentiments.

Posterior to a review of the campaign of the allies in 1792, our author enumerates the various opinions of the public respecting the causes of the retreat of Frederic William and the duke of Brunswick. He deems it highly improbable that the French procured by bribes the departure of the invaders: and, with regard to the report that Louis XVI. had urged the king of Prussia to retire, he alleges that the unfortunate monarch, being questioned by Malesherbes on the subject, declared the assertion to be false. He concludes that the motives for the retreat were of the following nature:

'The king of Prussia was convinced that he had been deceived: he found that it was not a mere faction, but a nation, which opposed him: he reflected that it was possible to conquer it, but impossible to reduce it to complete submission; and that, the farther he should advance, the more he would be exposed to the risque of losing all means of retreat. He laboured under such a scarcity, that (as he informed madame Rietz) he was without coffee for three days: and when a king is in want of coffee it may be concluded that his troops want bread. A contagious disorder made horrible ravages in his army. He had reason to think that a bloody victory might be indecisive, and

that a defeat would leave him without resource. His progress, far from calming the minds of the French, had greatly irritated them. He wished to restore the monarchy to its pristine vigour; but, instead of producing such an effect, he had given rise to a republic. If he should continue to advance, the prince in whose cause he acted would perhaps fall a victim to the fury of his enemies. It is probable that Dumouriez secretly made use of this powerful argument to stop the march of the Prussian monarch.'

It is added, that

'A secret convention appears to have been adjusted, by which Frederic William engaged to quit the coalition, if the French would promise not to invade Germany; but this treaty was not ratified by the executive council.'

The invasion of France hastened the death of the king. It is unnecessary to dwell on the unjust proceedings against the deposed monarch: we fully agree with the present writer, that policy, as well as equity, demanded the preservation of his life.

In treating of the confederacy which was formed against France, M. Ségur makes some remarks on the British government and nation. Three parties, he says, were distinguishable in this country—the tories, the whigs, and the republicans: the first were devoted to the court, and had greater wealth and influence than the rest; the whigs, attached to the constitution, wished to prevent all extension of the prerogative; the republicans were not very numerous, but were active and turbulent. He thinks that Mr. Pitt was insincere when he expressed his wish, in the year 1790, for the establishment of liberty in France; and that he only gave way to what seemed then to be the general opinion. It not only required, he adds, great address in that minister, but also a concurrence of favourable circumstances, to seduce a free nation, without rendering himself unpopular, into a connivance at the ruin of the liberties of Poland,—into a support of despotic states against a representative government,—and a risque of Protestant lives in the cause of the pope and the Catholic religion. Incidental circumstances, and the alarm excited by the atrocities of the Jacobins, had a much greater effect, we believe, in giving popularity to the crusade against France than the address or ability of any of the members of the British cabinet; though we do not pretend to dispute their pretensions to those qualities.

The conclusions drawn by M. Ségur from the opposite statements, relative to the conduct of France and Great Britain, are these:

'That the convention, being destitute of finances and a navy,

and dreading an additional enemy, was sincerely desirous of a continuance of peace with England, though its principles, its acts, and the harangues of its orators, threatened a permanent hostility to all governments; and that the English cabinet, which had less reason than any other court to dread the propagation of jacobinism, in a country where the laws are just, the people happy, and the government strong, after having witnessed the revolution with seeming indifference while it weakened the exertions of the French, determined upon attacking them as soon as it appeared to have given them sufficient energy to prosecute a career of conquest.'

The campaign of the year 1793 is well sketched; and the contests of factions at Paris are justly described. The ill success of the allies in that year concurred with other causes to detach the king of Prussia from the confederacy. The exhaustion of his finances,—the fear of a diffusion of the revolutionary spirit of the French among his troops and in his kingdom,—the desire of interfering more effectually in the concerns of Poland,—an inordinate love of pleasure,—and a remarkable versatility of character,—combined to influence him on this occasion.

The distractions and miseries of Poland, and the ruin of the independence of that state, are related with those sentiments of indignation which the conduct of its oppressors must excite in every feeling heart; and a just comparison is drawn between the arbitrary violence of the French republicans and the rapacious ambition of those sovereigns who, while their honour and interest required them to support, by equity and moderation, the declining cause of monarchy, imitated a system which they professed to reprobate.

The reduction of Holland by the French, and the formation of a new republic in the United Provinces, are too concisely treated; and, indeed, in this part of the work, the writer seems to betray an eagerness for the termination of his labour.

He blames the British minister for not having endeavoured to put an end to the war when opportunities of pacification offered themselves; and ridicules the repeated allegations of the insecurity of a peace which might be concluded with the French republic. He commends the king of Spain for having acted rather as a monarch than merely as a prince of the house of Bourbon, and preferred his country to his family, in withdrawing himself from the coalition. Of the king of Prussia he observes, that,

'—abandoning the stadtholder, and relinquishing his possessions on the left bank of the Rhine, he hoped to render his repose honourable, by securing the tranquillity of the north of Germany, and reserving to himself the office of mediator. It cannot, we think, be denied, that this plan, which divided the empire, and in a manner subjected one half of it to his sway, bore

the marks of address and policy; and, if it had been, like the neutrality of his successor, the effect of firm and constant wisdom, it would have been attended with uniform praise: but, as he had once been the leader of the coalition,—had been the most eager of all the princes of Europe to undertake the war, and most unwilling to listen to the arguments and expostulations of those ministers who were inclined to peace,—his versatility and defection entailed upon him just reproaches from the princes with whom he had acted in times of prosperity, and whom he abandoned on the approach of adverse fortune. Swedes, Russians, Polanders, Turks, Brabançons, Austrians, Hollanders, English, and French, had seen him by turns support and oppose them, animate and desert them; and this conduct, which deprived him of the respect of the world, occasioned him to be considered as the most feeble of monarchs, the least useful of allies, the most deceitful of pretended friends, and the least dangerous of open enemies.'

During the two last years of his reign he might almost be said to have disappeared from the political scene of Europe. He died of an hydropic disorder which his intemperate and voluptuous life had either produced or aggravated, regretted by his family and by some friends who had a due sense of his kindness, but not leaving any memorial of fame or glory.

The work which we have thus reviewed is recommended to historical readers by the ability which its author has displayed, by the varied information which presents itself, by the general authenticity of the narrative, by propriety of reflexion and remark, and by a degree of impartiality exceeding that which usually appears in the histories of recent times. The account of the French revolution, we may observe, is the best sketch we have seen of that stupendous event, and of its memorable consequences: and particular praise is also due to the narrative of the affairs of Poland. Many state-papers and documents are annexed to each of the volumes; and the work amply merits a correct and spirited transfusion into our own language. A translation of it, indeed, has been lately published; but it has not yet fallen under our notice or inspection,

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ART. VII.—*Tableau de la Grande Bretagne, de l'Irlande, et des Possessions Angloises dans les quatres Parties du Monde.* Paris. 1800.

Description of Great Britain, Ireland, and the English Possessions in the four Quarters of the World. 4 *Vols.* 8vo. Imported by De Boffe.

THE writer of this work is well qualified, both by his travels in our own country, and the accuracy of his researches

into every thing relating to British manners, customs, laws, constitution, manufactures, and trade, for the task which he has undertaken; and natives, as well as foreigners, may be equally instructed and entertained by his communications. In a work of such magnitude some errors are to be expected; but, in the present instance, they do not occur frequently, and an English author would scarcely be freer from defects. The prejudices also of the present contest between the two countries do not pollute these volumes; the writer can see merit in many of our establishments, can applaud the excellencies of our constitution, can point out its imperfections, can appreciate the value of liberty, and indicate the sources of corruption. Many of his remarks on our laws and customs may be peculiarly serviceable to the English reader; for we are all but indifferent judges in our own cause, and daily use reconciles us to a variety of institutions which strike an enlightened foreigner with both astonishment and aversion.

On the mere description of places, it is needless to make our remarks, as they are common to books of travels and geography. The author's observations are of more importance, and they appear in every page to be the result of examination and reflection. Thus, in describing Bath, he gives us the usual picture of that place; but an Englishman, who has never travelled, would probably not have noticed in it a custom which is indeed peculiar to this country.

'No disputes are here known except some trifling ones about places at a ball, where every one stands up according to rank, a thing as ridiculous as it is troublesome.'

This source of contest arises from the greater equality that obtains in this island, compared with other countries. Birth makes so marked a distinction abroad, that the persons enjoying that privilege do not require the puny honours of a ball to show their pre-eminence; and we remember having once noticed a dance, in which the prince of the country stood third couple, and in which those above him were without birth, while countesses and baronesses took their places indiscriminately at the top or bottom of the party: a foreigner therefore cannot but regard this English custom as a very troublesome one; and, indeed, it often gives a sombre hue to our merriment at the commencement; and we have the recollection of one country ball that was particularly affected by it. The patron was a neighbouring peer, who had five daughters. These ladies occupied the first stations, called the dances in turn, and, not being in the habit of visiting London, danced over and over again the same routine, to the perpetual lassitude of the entire company.

The author has carefully studied our universities, and we wish we could contradict the following remark:

'They enjoy,' says he, 'so much comfort, with such security for the future, that their zeal is deadened, and the efforts which they might otherwise be disposed to make, for the reputation of the university, are lost.' In this remark he immediately adverts to Oxford, 'a place,' he observes, 'which is exceedingly quiet, unless when the young men get drunk, and become riotous, as it sometimes happens. They drink here a great deal, ride a great deal, and make their arrangements to pass as little time at the university as possible; and, in general, the taste for pleasure and expence is superior to that for study. Besides, a young man, it is said, can hardly live decently under less than a hundred a year.' He must be a hard student indeed who lives for that sum. At Cambridge a similar observation occurs. 'They drink a great deal here in general, and appear to be very idle. The professors, who are little known by any literary works, make very feeble attempts to excite the emulation of their pupils; and every degree conferred on the university is obtained by time.'

It is evident that our traveller was not at Cambridge in January, and that he did not visit the Sophs' schools, for there is no part of the world in which students are so anxious not to disgrace themselves, and where so great emulation is excited.

The representation of the people in parliament is the great object which strikes the attention of every foreigner; but his presence at a general election is sure to destroy all elogies which he has been accustomed to bestow on the excellence of our constitution. After enumerating our laws for maintaining freedom of elections, he speaks too lamentable a truth.

'These laws do not prevent, however, the employment in elections of every possible method of corruption, legal or illegal. They are almost every where carried on with the most disgusting outrages—by drunkenness, debauchery, and meanness. Every candidate, when it serves his interest, solicits by himself or his wife, or his sisters or his daughters, whom he exposes among the electors, to the utmost brutality. He appears, accompanied with music, at the head of his partisans, drest with ribbands, whom he makes drunk at the alehouses near the place of election, so that they are carried, sometimes dead drunk, to the hustings. How could these elections have been the ruin of the most powerful families, and the greatest proprietors, if they had not flung away their money by handfuls! England is filled with families ruined by this extravagance. One election, in which he failed notwithstanding, is

supposed to have cost a noble duke 50,000*l.* The expence of Mr. Fox's, to his party, is prodigious, as may be collected from that only of the scrutiny. I was told at Norwich that the election there costs each of the candidates 6,000*l.*; and I have heard it often asserted, that Old Sarum, a mere mound of earth, might produce to the proprietor five or six thousand pounds sterling at each election.'

After enumerating these too well-known instances of corruption, he adds,

'It is useless to collect farther examples; no one disputes now that this sort of corruption is general; formerly, the entrance into parliament was considered as a troublesome and expensive office, though part was defrayed by the constituents. What then is the object of those who fling away so much money for this office, when it does not produce a single farthing? Some may wish to display talents worthy of public esteem; others may be led thither by the true love of their country; but a great many, it is generally allowed, endeavour to sell, as soon as possible, their votes to the minister, to obtain an indemnification for the expences of their election, or pensions and places for themselves or their dependants. Many, too, support the opposition with the hope of its future triumph and a future place, or to enhance their price with the court, which thus, always sure of a majority, governs the nation as it pleases. Hence corruption, being almost universal in England, takes no pains to hide itself, and appears with open front. Every thing has its price, said sir Robert Walpole; and you are often obliged to bribe members of parliament to vote according to their conscience.'

On the power of the crown our foreigner seems to have acquired some very just ideas.

'From the restrictions laid within the last century on the authority of the king, which seem to leave him only the ensigns of royalty, he would, without the civil list, be in a constant state of dependence on his parliament. Secured for his life, and providing abundantly for the support of his royal dignity, and the expences of administration, it has established his constitutional independence, and seems to fix that balance of power which the English consider as the safeguard of their liberty, and which was the principal object of the changes made in the constitution in the last century: but the immense increase in the national debt and in taxes, the vast possessions acquired in the East Indies, the increase of the forces by sea and land, the disposal of an enormous quantity of employments, for the most part very lucrative, have inclined again the balance

to his side. Add to this the receipt of all the revenues of the state, the command of a disciplined army, and it will be seen how the power of the crown, so often restrained, is augmented by the force of events, and may become dangerous in the hands of an ambitious prince.

'Indeed, if this power were used in an open attack on the constitution, the whole nation would rally against it; but such violent methods are unnecessary, the numerous employments at its disposal, the civil list, even the debts contracted by it and increased to purchase on occasion the means for it to pay them, assure to it a majority in parliament: and the avidity of one part of the nation, which offers itself to ministerial corruption; the fear of another, lest some shock should derange the regular payment of their interest in the national debt, which makes a portion, more or less considerable, of their incomes; the indifference of the people for every thing which does not immediately affect them; the inability of the efforts of parliamentary opposition, when it is not supported by a strong national opposition; all these things leave to the crown the facility of silently undermining that constitution, the idol of the English, which, like the idols of the gods, is neglected in the moment of ease and tranquillity.'

Venality is affirmed to be a particular and distinguishing feature of the English nation, and is proved by the union of the highest and lowest employments in the same person, such as those of duke and comptroller of the customs, and the like, of which the instances are too numerous.

'These employments, it is true, are exercised by deputies; but such an abuse does not correct the faults of this capricious union of opposite titles, which contrast pride and meanness, opulence and want, independence and servility.'

On the state of religion in this country, which is preceded by an abridgement of the thirty-nine articles, we have the following remark:

'Reason may here contemplate a very extraordinary sight—a great nation, wise, industrious, laborious, enlightened, philosophical, for it deserves this appellation, which allows of no kind of religious persecution, and where all sorts of religious errors, all the follies of a disturbed imagination, are propagated with inconceivable rapidity; where enthusiasm is combined with reflexion, and prejudice with information. The internal tranquillity maintained in the midst of such a diversity of sects, of religious rites and doctrines, clearly proves that, whatever two may be, ten different religions are not at all dangerous in a state.'

The writer's remarks on the manners of this country, little

flattering as they are, discover no small degree of reflexion, and an intimate knowledge of our customs, to be obtained only by a considerable residence amongst us. After describing the usual methods of passing our time, whether in business or what is called pleasure, he represents us as being ever wrapped up in our own contemplations.

'Whether at home or abroad, in sorrow and disappointment, or in the midst of joy and pleasure, every individual in England is inveloped in gloom, reserve, and taciturnity. This mode of existence is, however, less the effect of education and social institutions than of constitution and climate; since, excepting young ladies of rank or great wealth, the education of all is public. Even in companies, united by the greatest degree of intimacy, a tone of reserve and stiffness, and a kind of etiquette, perpetually prevail. When a ball is given, it is sure to be deficient in that which alone constitutes the charm of a dance—grace and gaiety.'

But if the stiffness of our manners in adults be disgusting to the foreigner, he does justice to the ease of liberty and happiness which young children enjoy. An Englishman is not conscious of the truth of his description of our females, when they enter into life.

'Shut up for a long time in the interior of a family, which offers them but few objects for dissipation, ennui soon preponderates, and their general course of reading the Bible and novels forms a romantic and melancholy character, and gives them an air of languor and softness, which suits their figure, and inspires more attachment than passion.'

A singularity in our country could not escape so accurate an observer. 'The middle classes read a good deal, every one runs over the newspapers, and these papers talk of every thing. Necessity, interest, emulation, oblige men of business, merchants, artists, to collect all the knowledge which can give them the superiority over their rivals. Besides, thanks to the public schools established in every town, (he should have said many) 'from the care which the people themselves take of the early education of their children, every body, countryman or not, can read and write.' To this passion for literature is added another passion not less common. 'There is no country in the world where the value of money is better understood, where they have fewer scruples in offering or receiving it, and where persons, pressed by want, or urged by their passions, have so general, and apparently so natural, a tendency, to debase themselves, and to be bribed. Poverty, on the other hand, is despised in proportion to the estimation in which riches are held; and a foreign minister, who had been for a long time in

England, described perfectly well the sentiment which it inspired in a conversation with another minister just arrived: Every where else,' says he, 'poverty is a fault;—here it is a crime.'

The prevailing feature in our character is, it seems, pride, which is found in every age, and in every class of society: the child derives it from his family, increases it in the public schools, and adds to his stock afterwards in every station of life, in travelling, in clubs, at the playhouse, and parliamentary debates. The English believe themselves the first nation in the world, the only one that is free, ingenious, powerful, generous, and capable of great actions. They think nothing good but what is in their own country, despise every thing not belonging to themselves, and have a little respect for France only, whose power they dread, and whose government (this was before the revolution) they held in constant ridicule. They despise the Scotch, notwithstanding the progress made by them in the arts and sciences, because they are poor, and come to seek their fortunes in England; they despise still more the Irish, to whom they impute, besides poverty, a base and grovelling spirit, which cannot be redeemed by any quality. Courageous and haughty, they esteem all other nations slaves, without energy, without information. This pride, these pretensions to superiority, which they do not endeavour to conceal from foreigners, has not a little contributed, by exciting their courage and industry, to the success and prosperity of England. Hence, undoubtedly, its philosophers and writers have been restrained from shewing its absurdity; and newspapers, dramatic authors, parliamentary speakers, combine, on the contrary, in nourishing such lofty sentiments, in drawing off the attention of the people from these misfortunes, and fixing it only on their successes.'

We have selected the points in which we are stated to present not the most favourable aspect to a foreigner, rather than those for which he can extol us; but, on the picture, as given at large, we cannot, on the whole, find any reason to be displeased. On our revenues of expenditure he has exhausted all the information our writers can communicate to him; and the documents on these subjects, on imports and exports, &c. form a considerable portion of the work. The French, who are in any degree educated, pay a greater attention to this branch of knowledge than ourselves, and, being less attached to what we call a classical education, numbers apply to the study of these documents, and acquire a far greater insight into our statistics than would satisfy the chief of our parliamentary speakers, or men in public life. Hence these volumes will be very much studied in France; and if they could be reduced to a fourth part of their present bulk, by the rejection

of matter generally known in England, a translation of the abridgement would be an acceptable present to the public.

ART. VIII.—*Vita Davidis Rhunkenii: Auctore Daniel Whyttenbachio.* 8vo. Leyden.

RHUNKENIUS could not have a more able biographer than his successor, Whyttenbach:—but if it required a congeniality of soul, to relate the events of a life, or to delineate the traits of a character, perhaps Whyttenbach should not have been chosen for the task, since they are only similar in their studies, and in the success with which they pursued them. Rhunkenius was not the most modest of men, nor did he 'bear his faculties meekly,' but was fully conscious of his own dignity and importance, of which we shall copy one or two instances. Whyttenbach, on the contrary, is constantly modest, and diffident; and tells us very early (p. 3) '*me natura in mediocribus esse hominibus voluit.*'

Rhunkenius was born at Stolp in Pomeranian Prussia, in 1723, and commenced his classical career at Schlaff, whence he removed to Königsburg, where he found Emanuel Kant, whose philological system has lately engaged so much the attention of Europe. From fellow students they soon became friends. From Königsburg he removed to Göttingen, to attend the learned Gesner, and improve his knowledge in Greek. Some time after this period he was at Witteburg, where he formed an acquaintance with professors Ritter and Berger. With them he remained two years; and his first public attempt was in this place: it was a thesis De Gallâ Placidia Augusta, daughter of Theodosius, and the celebrated sister of Arcadius and Honorius. Ernesti, who spent some time at Witteburg, engaged Rhunkenius to go to Leyden, to complete his knowledge of ancient literature in the school of Hemsterhuis. He had already relinquished the study of theology, for which he was originally intended; but, with difficulty, persuaded his parents to permit his journey to Leyden. He arrived here with recommendations to many of the learned, but he had none to Hemsterhuis; for such, however, he had no occasion. 'He had only to present himself; Hemsterhuis immediately perceived his value, and received him very graciously.'

We need not pursue the biographer in his account of Hemsterhuis's method. It was that of Joseph Scaliger, followed by Casaubon and Salmasius, and adopted by Schultens, in his lectures on the Oriental languages. He persevered in his studies with avidity, mixing however occasionally in the world, and accompanying the learned theologist Alberti in his visit to the

Spa in 1750. This was between the periods of the publication of his two critical epistles, the one on the hymns attributed to Homer; and on Hesiod; and the other on Callimachus and Apollonius Rhodius. Hemsterhuis wished to attach Rhunkenius to Holland; and to give him an additional chance of employment, urged him to continue the study of the law, so successfully began under Ritter. With this he complied, and published in 1752 a translation of some works of Thalelæus, Theodorus, and Stephanus, celebrated lawyers in the time of Justinian; and of Cyrillus, a lawyer of a somewhat later period. These works he found in a MS. in the university of Leyden.

The publication of the Vocabulary of the Platonic Philosophy by the sophist Timæus, gave occasion, according to the biographer, to a laudable emulation in the French and English philosophers, who endeavoured to unravel the mysteries of that philosophy, and apply it to modern science. In 1755 he went to Paris, where he was kindly received by Caperomer, then keeper of the king's library, and formed an acquaintance with Dr. S. Musgrave and Mr. T. Tyrwhit, who was there for the purpose of examining some of the MSS. particularly those of Euripides. He meant to have gone to Spain also, but was recalled by Hemsterhuis, who wanted his assistance, as lecturer in the Greek language. He obeyed with reluctance, as he rather wished for the chair of Oudendorp—but he still obeyed; and, in 1757, on taking possession of his office, read an excellent discourse, 'De Græciâ Artium et Doctrinarum Inventrice.'

At this period Rhunkenius made himself useful to Ernesti, in his edition of Callimachus. He would not stoop to ask that assistance which Valckenaer could have so well given; as Gesner, on a future occasion (the publication of the Fragments of Orpheus) would not condescend to ask the assistance of Rhunkenius.

In 1761 Rhunkenius succeeded Oudendorp in the professorship of history and eloquence, pronouncing an oration De Doctore Umbratico. The younger Burman and Schrader could not pardon the preference thus given to a stranger; but the appointment is defended with zeal, perhaps with a fellow-feeling, by Whyttenbach, who is from Berne.

About a year afterwards Rhunkenius was offered the chair of Gesner, by the university of Göttingen, which he refused, recommending Heyne, who was chosen. In the year 1764 he married a beautiful Italian lady, who, about six years afterwards, lost her speech and her sight by an attack of apoplexy. She had two charming daughters, one of whom is since blind. In this distressed situation his widow is still alive.

Rhunkenius, who, before his marriage, seems not to have lived

in the most regular exemplary manner, pursued afterwards his amusement of hunting, still lived in society, but found time, notwithstanding his amusements, and the numerous avocations of his professorship, to complete the edition of Hesychius begun by Alberti, to which he added a valuable appendix, and to pursue his projected editions of Rutilius Lupus, Velleius Paterculus, and Cornelius Nepos.

In 1766 Hemsterhuis died, and was honoured by an Eloge from Rhunkenius, who published, in 1767, his edition of Rutilius Lupus, to whom his Critical History of Greek Orators is prefixed. This history is an admirable composition: but what will appear singular is, that Rhunkenius, in his preparations for this edition, unexpectedly discovered a fragment of a Treatise on Oratory by Longinus, concealed under the name of Apsine in Aldus's Collection of the Rhetores Græci.

In 1769 Whyttenbach's connexion with Rhunkenius commenced. He was known to him by his Epistola Critica in Julianum, Eunapium, et Aristænetum. In 1770 the biographer came to Leyden; and we shall copy his account of the impression which these great men made on him. It will probably be more generally intelligible in English.

'I had known in other countries, professors who, with their disciples and unlearned persons, and often with those of equal or superior learning, affected an appearance of gravity, and of a kind of recondite wisdom. Such men I could never endure; yet I thought, if this behaviour were to be tolerated, it should be in the two Leyden professors. I will tolerate it; and if they conduct themselves in this manner, will allow that they are assuming a dignity to which their merits entitle them: but I found nothing of this kind in their manners—no superciliousness, no reserve, nothing but what was sincere, simple, and modest, without pretending to any superiority—a manner which will be universally known and practised by those who have sought for the fruit of true wisdom in the writings of the ancients.' We shall only add, that our biographer quitted Leyden two years afterwards, having been appointed to the chair of philosophy and belles lettres at Amsterdam at the age of twenty-eight.

The desire of obliging Ernesti turned the attention of Rhunkenius to the Memorabilia of Xenophon; and the wishes of Mr. Toup led him to examine, more particularly, Longinus's Treatise on the Sublime.

In 1772, rising above his domestic misfortunes, he pursued his new edition of Velleius Paterculus. He prepared also a second edition of the Epistolæ Criticæ et Timæus, as well as a collection of Scholia on Plato, which have appeared very lately. The year before he had succeeded Gronovius as librarian to the university's library at Leyden. In 1776 he published, in the form of a thesis, under the name of one of his pupils, an ex-

cellent little tract De Vitâ et Scriptis Longini. Toup, who published his edition of Longinus in 1778, prefixed this tract to it, and was obliged to Rhunkenius for more than twenty pages of notes, and the collection of the Codex Vossianus in the library at Leyden. Toup's gratitude is not spoken of with respect by the biographer, for he never sent a single copy of his works to Rhunkenius; but Oudendorp was more thankful for his services in the publication of a posthumous work of his father, on Frontinus's Stratægematæ.

His Velleius Paterculus, which Whyttenbach calls his Opus Palmarium, appeared in 1779; and in 1780 Homer's (reputed) Hymn to Ceres, formerly noticed at some length in our journal. He was anxious to publish a new edition of Plato; but a desire of rendering it more perfect than even his learning and diligence could effect, delayed it, and he confined himself to a work, consisting of three parts, the first of which was a new and greatly enlarged edition of the Vocabulary of Timæus; the second, Scholia on Plato, from the libraries of Florence, Venice, and Vienna; the third, various readings and corrections, under the title of Miscellanea Platonica. The two first parts are printed, and a single sheet only of the third. The rest is not even written, but is scattered in the collections of Rhunkenius, and may be collected perhaps by Whyttenbach.

Valckenaer died in 1785, and Rhunkenius attempted to induce Whyttenbach to accept his chair; but the latter was firmly established at Amsterdam, and unwilling to quit it, so that Luzoc was in reality his successor. Rhunkenius enriched the library this year with the MSS of Gronovius, his son and grandson. In 1786 he published the first part of Apuleius, which had been prepared by Oudendorp; and about this time Sweighhauser received assistance from him, for his edition of Polybius, as he had already done for his Appian. He induced also the master of the High School, Henry Harra, to publish an inedited Greek lexicon, that of Phrynicus Arabius.

In 1789, Rhunkenius published a new edition of his Timæus, and of his Eloge on Hemsterhuis. He collected also and published the works of Marc-Anthony Murat, in five volumes octavo. The biographer has forgotten to mention, that he paid much attention to an edition of Celsus 'ex Recensione Tragæ,' and prefixed a preface. In 1792 and 1793 he was chiefly engaged with the Scholiast of Plato, with a new edition of Velleius, and even assisted the new edition of the Dictionary of Scheller, by adapting it to the use of students. For this work only he received a pecuniary retribution—and what a retribution!—70 florins.

The loss of friends, the misfortunes of the Batavian republic, with an attack of the gout, weakened both his body and mind, which were relieved a little by the pleasure he felt at the de-

dication of Homer by Wolf. He did not, however, coincide with Wolf in opinion, that the reputed works of Homer were written by different authors, who were not even cotemporaries. On the 14th of May, 1798, he sunk into a stupor, which, after two days, terminated in death.

The character of Rhunkenius is drawn at some length. His knowledge and his learning are unquestioned. In other respects he was lively, cheerful, and gay, almost to criminal indifference, but he knew his own value and consequence. He said once to Villoison, 'Why did not you come to Leyden to attend Valckenaer and me.' He once showed, with pride, a chest of MSS of Joseph Scaliger to a Swede called Biornsthall.—'Ah!' said Biornsthall, 'this is a man who wants judgement,' alluding to his epitaph, but playing a little too severely on the equivoque. Rhunkenius grew angry, and replied with warmth, 'Begone with your ignorance'—'*aufer te hinc cum tuo stupore.*' A German professor, to whom he showed the same collection, observed, 'We now write in Germany in our own language, and cannot comprehend the obstinacy of those who continue to write in Latin.' 'Professor,' replied Rhunkenius, 'look then for a library of German books,' refusing to show him any thing more.

Whyttenbach has not forgotten to record the posthumous honours paid to him, and the pension granted to his widow and daughters. On taking possession of Rhunkenius's chair, on the 4th of May last, Whyttenbach delivered a discourse on the early age of Rhunkenius, proposed as an example to the Batavian youth engaged in the study of belles lettres.

ART. IX.—*Du Commerce Maritime, de son Influence sur la Richesse et la Force des Etats, demontré par l'Histoire des Nations anciennes et modernes; Situation actuelle des Puissances de l'Europe, considérées dans leurs Rapports avec la France et l'Angleterre; Reflexions sur l'Armément en Course, sa Législation et ses Avantages. Par Xavier Audouin.* Paris. 1800.

Maritime Commerce,—its Influence on the Wealth and Power of States, proved from the History of ancient and modern Nations: the present Situation of the Powers of Europe with respect to France and England: Reflexions on Privateering, its Regulations and Advantages. By Xavier Audouin. 2 *Vols.* 8vo. Imported by De Boffe.

XAVIER Audouin is a true Frenchman. He sees nothing in the world but France, before which every thing in the world must bend. The Frenchman has every virtue, and the Englishman is weighed down by his vices. England has too much

commerce, and every state is to be excited against her. France is, in consequence, to be made commercial, and become as formidable upon sea as upon land. That this is feasible, citizen Audouin proves by his history of the naval prowess of his country, in which every little adventurer is named—every combat in which the French had the advantage,—and all our victories are very judiciously kept in the back ground. Our heroes are scarcely enumerated; and, on reading the work, a stranger to the two countries would be inclined to exclaim—If you Frenchmen are, as it appears from your own account, such expert seamen, such valiant heroes, why, in every war, do so many of your ships find their way into the ports of Britain?—It is strange that men writing in their closets will indulge in such nonsense, unpardonable even in the heat of our own parliamentary debates. Men must be prejudiced beyond measure who can pay the least attention to this gasconade; and the vain boaster does not consider, that, by ascribing a little more merit to his adversary, the ignominy of defeat would be diminished.

Totally devoid of impartiality when the name of England comes across his pen, he is alive to every insinuation that might in return be thrown out against his own country. The horrible cruelties by which it has been disgraced he imputes to their proper cause; and asserts, that 'to maintain that the achievements of the Augustan age were not the produce of the Roman republic would be as absurd as to pretend that the crimes committed at the origin of the French republic were not the disgraceful relics of the French monarchy.' Crimes and virtues are too often attributed to nations, when, in fact, very few individuals are entitled to the merit or demerit attached to them;—but how ridiculous appears our author's effort to gloss over the action at Aboukir. Hear this Frenchman's fanfaronade. 'This victory at Aboukir, the fruit of corruption, what is there in it which can excite envy? Conquered from an excess of loyalty, are we not greater than our conquerors?' This excess of loyalty consisted in their treating 'Naples and Sicily as friends of the republic; yet Naples and Sicily gave an asylum to Nelson.'

But our author is as great in eloquence as in argument. After his efforts to excite the nations of Europe against England, he thus apostrophises with the same design the grand-signor Selim:—'If thou are not driven headlong by irresistible fate, resist England; whilst it is time, oppose the force by which thou must otherwise be crushed. Thy soul is noble; thou art worthy to tread the ground which supported the heroes of ancient Greece. Turn thyself to thy southern states in Europe, look on Thessaly and Macedonia—Macedonia, where Alexander was born! Contemplate the Valley of Tempe, and the mountains

of Olympus, Delphos, Parnassus, Helicon—the springs of Parnassus and Cythera, where lovers vowed to each other eternal affection! Dost thou not remember Athens, where so many illustrious men resided—Thebes defended by Epaminondas? Traverse the plains signalised by the valour of the Romans! See there, Pharsalia! see where was fought the battle of Actium! Farther on, the Greeks celebrated the Olympic games. Thou canst not make one step without treading on the ashes of heroes—every thing in these places recals to memory their glory and their triumphs?'—To the memory of a school-boy, or one educated in our grammar-schools. The pious musselman laughs, and with reason, at the idle tales of the Cyprian goddess and the nonsense of the Muses of Parnassus; the remains of Athens and Thebes only excite his contempt for the nation which could not defend them; and the heroes whose achievements he delights in recounting traversed at the head of armies the extensive plains of Tartary; and the chiefs of Greece, whose exploits are fit subjects for our school declamations, excite in his mind little or no interest.

But if sultan Selim might with some degree of propriety be apostrophised, we must confess our surprise that Scotland should be encouraged to turn her back upon us, and to seize the happy moment for freeing herself from an odious supremacy, from a debasing yoke. 'To the wars of the Stuarts have succeeded the tyranny of the English—to so many ills liberty will hereafter succeed. Scotland will one day declare her independence.' He might just as well have said—England one day will declare its independence. Can the French suppose a single inhabitant of this island to be so absurd, when he sees France so eager to unite in one bond of union all its ancient provinces, as to wish for a separation which must be injurious to both parties?

Preposterous as the greater part of this work is, little as the matter in it corresponds with its title, we could almost wish to see it translated into English, that those of our writers who are every day endeavouring to excite the basest passions against the French nation might see themselves outdone by a Frenchman in malignity. Their works, in return, should be translated into French; and thus the two nations, by comparing together the scurrility of such kind of writers, would cease to be influenced by these unworthy instruments, and learn to entertain a higher respect for each other, as well as for human nature.

ART. X.—*Traité des Maladies Vénériennes. Par André Vacca Berlinghieri, M. D. et Professeur d'Anatomie à Pise. Publié par P. P. Alyon, de la Societé de Médicine.* Paris. 1800.

Treatise on Venereal Diseases. By Andrew Vacca Berlinghieri, M. D. and Professor of Anatomy at Pisa. Published by P. P. Alyon, Member of the Medical Society. 8vo. Imported by De Boffe.

IN this short tract we meet with more information, closely compacted and advantageously detailed, than in many a treatise of immense bulk. We mean not, however, to say that we always agree in sentiment with our author; but his remarks are uniformly judicious; they are the result of long and attentive observation—and the general value of his decisions will lead many readers to distrust their own, when in opposition. The subject will not however admit, in a popular work, of minute analysis. We must select some of the more important remarks, and our author's opinions on disputed points. It is unfortunate that this little volume is very incorrectly printed, and more so that even errors abound in the errata. Should it be translated, a very particular attention ought to be paid to the text; should it be re-printed, an equal degree of care will be found necessary.

M. Berlinghieri thinks that the gonorrhœal mucus will produce syphilis, that there is no ulceration in the urethra, and that gonorrhœa will infallibly exhaust its own virulence, and disappear, without the use of any remedies. To the first point we shall return, and the two others we can safely concede. The difference between the mucous discharge and the chancre he attributes to the poison affecting, in one case, a secreting membrane, in the other the ephelion. When the matter is applied to the odoriferous glands a similar effect to that in the urethra occurs, called, by our author, a preputial gonorrhœa. As there is no ulcer, so the exact seat of the disorder is not to be ascertained;—and M. Berlinghieri particularly contends that there is no evidence of the seat being the fossa navicularis, as Swediaur has asserted. The disease is wholly in the membrane—perhaps in the glands; the vessels which bring the serum, indeed the serum itself, are wholly uninjured; and this argument has afterwards great influence with our author in his recommendations of caustics for the cure of chancres.

The discrimination of a virulent gonorrhœa, as many authors have already remarked, is very difficult; and the wisest may at times be deceived, if their patients be not candid. In conformity with the opinion just mentioned, our author trusts the cure of the disease to warm baths and opium; even purgatives he thinks unnecessary, a diet peculiarly low useless, except in a very early state of the disease, and injections often injurious. All

these points he undoubtedly carries too far; and, in England at least, where lemonade and ices are less common, where wine and animal food are more freely employed, this advice will prove deceitful. Mercury, with almost every practitioner, M. Berlinghieri thinks unnecessary or hurtful.

Hernia humoralis our author does not attribute to the suppression of gonorrhœa. It is an accident that would happen, independently of the stoppage of the discharge; and the latter he supposes only a symptom—the effect of inflammation; for when an inflammation supervenes, suppuration ceases. The exciting cause is in general too great carelessness, when the principal complaint begins to disappear.

Even in the second stage of gonorrhœa our author thinks there is no ulcer; the discharge, in his opinion, arises either from some remaining irritation or weakness. The former is to be managed like the disease in the first stage, and the latter he insinuates should be left to itself. As so many different and opposite medicines have been supposed to cure, he suspects that nature alone accomplishes the work, and the last remedy has the credit. Tonics and stimulants on the neighbouring parts have undoubtedly succeeded—and to these he gives a reluctant approbation.

In the fifth section, on the diseases resulting from the injudicious treatment of gonorrhœa, he contends that stimulant and astringent injections have never produced a contraction of the urethra, nor ever occasioned syphilis. They have been supposed to confine the matter; but he thinks that they only check the discharge, and that the serum, brought to the glands as before observed, is uninjured. Venereal chancres are, in this way, safely treated by caustics; the discharge is prevented, and consequently the healthy fluids, brought to the part, no longer subject to injury. Buboes will undoubtedly follow the application of caustics; but they so often follow chancres that they should not not, he thinks, be attributed to the remedy. Mercury has no effect on these topical ulcerations. Acids and oxygenated medicines are, in our author's opinion, equally useless.

The question, Whether gonorrhœa and chancre proceed from the same virus? is very shortly and ably discussed. We shall select the passage entire.

'It is said that gonorrhœa is never followed by syphilis; which, on the other hand, is often produced by chancres. In chancres there is an excoriation of the part; in gonorrhœa an inflammation, with an increased and depraved secretion: mercury is useless in gonorrhœa, but indispensable in syphilis.

'On the contrary, it may be alleged, first, It is not true that syphilis is never the effect of gonorrhœa. The best practitioners, as well as myself, have seen many instances of it, and we can admit only that chancre produces it more frequently. Secondly, The difference of some of the effects of purulent matter on dif-

ferent parts does not prove any difference in their nature. If the effects of lemon-juice on the tongue or in the eye be compared, we should say that there are two kinds. A slight reflexion will inform us that the same stimulus affects different parts differently, according to their powers; and it would be surprising if the surface of the glands were not influenced in a way very different from the internal surface of the urethra. Thirdly, Mercury is no more efficacious in chancre than in gonorrhœa, according to the remarks already stated; and were it so, the consequence, that the diseases were different, would not follow, since the particular structure of the part will have a great influence on the cure.

'Other arguments even less unequivocal may be added. The same woman will give chancres to one, gonorrhœa to another, or both to a third person. A man inattentive to cleanliness will have the chancres supervene on gonorrhœa. It has been said that, in the first instance, both diseases existed at once, and, in the second, that both are caught at the same time. But what shall we reply to the experiments of Harrison, who produced chancres with the purulent matter of gonorrhœa?—to Hunter, who did the same? The ulcers excited by the last experiment communicated syphilis. It is in other respects singular, that those who admit any stimulus to be capable of producing gonorrhœa will not allow the venereal poison to do the same. The existence of gonorrhœa before syphilis proves only what every practitioner knows, that all gonorrhœas are not venereal.'

In our frequent recurrence to this subject we have not, we believe, been always consistent; at least we are conscious that we never felt the confidence that would give firmness and uniformity to our opinion. We have lately been *willing* to believe that the two diseases were *not* the same, nor from the same poison; and we own our author's last explanation of the priority of syphilis betrays a weak cause. If no better reply can be given to an historical fact so well established, the system must be weak indeed. Another question will recur, on which the whole of our author's reasoning must depend—Will the matter of gonorrhœa on the glands produce a chancre, and the contrary? Our author, with Harrison and Hunter, says *yes*. M. Alyon brings, in his notes, some circumstantial experiments on the contrary side. The question may therefore be said to be still at issue; but as we were before *willing* to believe, we now feel somewhat more confidence, and must decide according to the *present evidence* against our author. If, however, the matter be not the same, may they not be connected, and may they not, in particular circumstances, degenerate into each other? This is a new query, and on which something probable may be suggested. This is, however, not a proper place to examine it minutely; we must follow, not start from, our subject.

A question, nevertheless, must remain, even on the hypothesis before us, Why a chancre and a gonorrhœa do not always produce syphilis? Our author's reply is too important to be overlooked, even independently of the immediate dispute. It rests on a fact, recorded by Mascagni, that the fluids absorbed from the receptacles of glands are of the same kind with those which are secreted no longer than till they have passed the first lymphatic gland; afterwards they appear to be serous; so that they are at least diluted, if not changed, in these organs. Perhaps, however, the real cause of the present difficulty lies more on the surface. The absorbents are not always capable of their functions. It is seldom absorption takes place from highly inflamed surfaces, nor indeed from ulcers of some particular kinds. When a syphilis follows gonorrhœa, it is not certainly produced from it. How often does syphilis appear without any known chancre or any swelling in the inguinal glands.

Buboes are often sympathetic swellings, though in the greater number of cases truly syphilitic. The distinction is confessedly not easy; but when other venereal symptoms have preceded, or the cause is probable, they may safely be supposed of the latter kind. Resolution is strongly recommended by our author, by the usual cooling methods, and by mercury directed through the diseased gland. Ice and highly cold applications he disapproves of; in which, however, his editor and annotator, M. Alyon, differs from him. If resolution do not succeed, our author recommends opening by the knife. Resolution, he thinks, often prevents syphilis, either in consequence of the virus being destroyed in the gland by mercury, or by the power of the organ, according to the principles just quoted from Mascagni.—The ulcers resulting are often unmanageable. Our author's plans are those which have succeeded with us; viz. stimulating the languid parts by caustic, after having destroyed the hardnesses in the same way. We have seen buboes, with pale unhealthy surfaces, change their appearance, and heal, in consequence of the stimulus of opening one only of many neighbouring sinuses.

Syphilis is the next object of our author's attention. The fluids are in general confessedly not affected, or, at least, the poison is so largely diluted in the general mass as not to be injurious. M. Berlinghieri's theory is, that the matter conveyed into the circulation is at first deposited on parts to which it has the greatest affinity. Its quantity is increased by assimilation in those parts; and, when again absorbed, as the former organs are saturated, it attacks those in succession to which its affinity is nearest in order. The disease, in his opinion, is not likely to be communicated to the child at the moment of conception, nor during gestation; if at all, it is communicated during labour.—It is not clear that the disease can be communicated by the milk

if the nipple be uninjured; but children sucking syphilitic nurses die of atrophy, without any marked appearance of the disease. We have had reason to think that, when the malady has deeply affected the father's constitution, it is communicated to the infant: its appearance is then undoubtedly anomalous, but, on the whole, sufficiently marked to discriminate its nature.

The symptoms of syphilis are well detailed, and their progress more clearly discriminated than in any other author. The difficulty of distinguishing ulcers truly venereal is carefully pointed out; and it is shown that their not yielding to mercury is not a decisive proof. M. Berlinghieri is, in this chapter, somewhat sceptical. He doubts whether syphilis may not be cured by nature—whether the disease be infectious, if the parts by which it is usually communicated be not locally injured. We have no hesitation in saying, that the whole of these observations are vague and idle, and that such scepticism is likely to prove very dangerous.

With respect to many boasted remedies, our author is also doubtful, and St. Thomas himself was not more difficult of belief. Some of his general remarks we shall copy.

'Physicians, in general, observe very slightly the natural progress of diseases, and seem scarcely to be aware that, in their course, there are often alternate changes from a bad to a better state, while many terminate successfully without the assistance of art; they constantly prescribe remedies, and attribute to these every change: hence originate eternal disputes between physicians, the difficulties of persuading them of the inutility of some of their plans, the great reputation of some remedies for a time, and their neglect afterwards.'

Mercury, in our author's opinion, is the only remedy to be depended on, and even this will sometimes fail. After considering the different explanations of its modus operandi, he seems to think its good effects owing to its neutralising the virus. The management of a mercurial course we need not detail. M. Berlinghieri prefers the external use of the ointment, and endeavours to avoid salivation; but we find no very particular remark which merits a detail. The plan, in general, is entitled to our approbation.

Among the accidents supposed to be owing to mercury, our author justly reprobates the modern imputation of its superoxygenating the system, and dissuades practitioners from attempting to cure infants at the breast by giving mercury to the nurse. The last chapter relates to combinations of other diseases with syphilis, which he seems to think seldom take place.

Many of the annotator's remarks on one subject we have al-

ready noticed; the others are not of great importance. The longest is in defence of oxygenated remedies and acids; and it is contended that mercury itself acts in consequence of its oxygen, and that it is deoxygenated in the system. Contrary to the author's doctrine, he informs us that vegetable substances will cure syphilis, and he has added the formula of the syrup of M. Affecteur, which, he confidently affirms, is often successful. This we shall transcribe.

'Take the roots of the marsh-reed (arundo phragmites), sarsa, sliced, of each seven pounds; rock roses, seeds of anise and sena, of each an ounce; sugar and honey, of each eight pounds.'

No great scepticism is necessary to disbelieve the efficacy of this remedy: it is perhaps of more importance to observe that M. Alyon's oxygenated ointment may be superseded by manganese joined with axunge. It is singular that M. Berlinghieri never used mezereon.

ART. XI.—*Notions Mathématiques de Chimie et de Médecine, ou Théorie du Feu, ou l'on démontre, par les Causes, la Lumière, les Couleurs, le Son, la fièvre nos maux, la Clinique, &c. Par Antide Mangin, D.M. de Jura.* Paris. 1800.

Mathematical Ideas of Chemistry and Medecine, or a Theory of Heat, in which are consequentially demonstrated, Light, Colours, Sound, Fever, Clinics, &c. By A. Mangin, M.D. of Jura. 8vo. Imported by De Boffe.

WE cannot conceive a more difficult task than that which would oblige us to offer an analysis of this work. It is mathematical only in form: the rigour of demonstration, the accuracy of the mathematician's views, are wanting; and so vaguely are the consequences connected with the premises, so ridiculous are the results, that every demonstration is a *reductio ad absurdum*, and of course destroys the credibility of the axiom, or the accuracy of the reasoning. The dedication to the minister of the general police is truly singular.

'Citizen minister.—This theory would have remained in my hands, if the revolution, which has, at length, *arranged mankind in the order of their respective gravitations*, had not put into your hands one of the reins of government. Its publication is owing to you: permit this mark of my gratitude to attend its destiny.'

The two principles on which the whole doctrine rests are the

following. In every combination the bases (viz. carbon and hydrogen) permit their caloric to escape in an expansive form, and the oxygen to combine with them in a fixed form: this produces *heat* and *acidity*. 2dly. In every volatilisation the oxygen combined with the body is separated, and the atmospheric heat, before liberated, is resumed in a fixed form: this produces cold and an alkaline nature.

In this manner, during inflammation and evaporation, caloric and oxygen play opposite games, and these principles appear occasionally true; but they are so much generalised and unmercifully extended as to render the whole system ridiculous. Were we to follow each step, our article could not be shorter than the work, which, in reality, contains the author's philosophical, physiological, and medical doctrines. We shall only select a few specimens; and, if they displease the reader, he will of course wish for no more: should they give a favourable impression, the work itself is full of reveries altogether as important.

Our first specimen we shall select from the second part, entitled the 'convergencies of fire, particularly relating to a thaw.'

'*Proposition.*—Thaw is a species of combustion.

'*Demonstration.*—Thawing is constantly attended with a rise of the mercury in the thermometer, as is generally known, and this elevation does not occur without an expansion of caloric (105); but there is no expansion of caloric without combination (141 and the first principle); and no combination without combustion (136): *Ergo*, thawing is combustion. Q. E. D.

'*Another Demonstration.*—Hippocrates has told us (*de aquis*) that snow and ice neither preserve their bulks nor their specific gravity when thawed. From the diminution of masses and bulks during a thaw, joined with a higher temperature, this process is combustion!!'

The next specimen shall be on the origin of light.

'*Proposition.*—Light emanates from the earth.

'*Fact.* When a lens is placed perpendicular to the axis of the sun, and a match put between the earth and the glass, it immediately inflames in the focus. It was supposed to be inflamed by the rays of the sun collected by the lens: it is my present business to show that these rays are separated from the earth, and diverge towards the sun.

'*Demonstration.*—The match is inflamed in a luminous cone, whose point is directed towards the earth, and whose base is the lens. If, by its affinity, the caloric proceeded from the base to the summit, which it would do if descending from the sun, it would congeal (168), for this is the motion of convergence. On the contrary, it burns: therefore it proceeds from the base to the

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point (169). But the point is towards the earth, and the base towards the sun: therefore the rays emanate from the earth.'

It is lucky when authors assign their reasons, for we then can discover whether they are right or wrong. Had the writer before us endeavoured to destroy his own system, he could not have succeeded better than in thus reducing it to an absurdity. He seems to suspect the fallacy of his argument, for he adds

'*Another Demonstration.*—If it were true that the sun transmitted his own rays, and projected them even to us, it would be easy, at any time, to collect them with a lens, and kindle a match. Yet it is impossible to kindle it at sun-rise or sun-set, when the match and the sun are in the earth's tangent: the effect is only produced when they are in secant.'—*Ergo*, &c.

Again: 'Of the composition of darkness.—Light is composed of combinations of hydrogen (518); darkness of the volatilisations of carbon!'—Enough, however, of M. Mangin's philosophy: we shall turn to his physiology.

'*On the difference of the masses of the two sexes.*—Hippocrates informs us, that women have a more rare and a more delicate texture than men, and a blood and temperament warmer. It follows hence that they contain more hydrogen, which is thirteen times lighter than atmospheric air.

'From the nature of hydrogen and its affinities, it follows that this ingredient should preserve the fluidity of the prevailing bases (440); to be, like these, easily converted into *tears* (watery vapours, 326); freely dispensing their fixed caloric (457); brilliant as the light, often with a splendor that we dare not approach (64).'

Hippocrates has never before, we believe, worn the dazzling garb of modern philosophy.

We shall leave the philosopher of Jura with one other short specimen. Systems indeed change:

'Time was when breath was out the man would die,
And there an end:'

But there is much more in death than wise men have hitherto supposed. When surveyed in our author's representation, it will fail to make 'the wisest look serious.'

'Death does not annihilate our existence: it separates only our primitive radical from its menstrua, which are bases attracting simply identical substances. These are at last saturated. By the convulsions of agony they drive off the oscillating oxygen, which, lamenting its defeat by the rattling in the throat (515), flies off (151), and the torch is extinguished.'

The primitive radical is azote, which our author considers as the principle of life, though denominated from its destroying life.

ART. XII.—*Traité élémentaire et complet d'Ornithologie, &c.* Strasbourg.

A complete and elementary Treatise on Ornithology, or the Natural History of Birds. By P. M. Daudin. 2 Vols. 4to.

THIS work promises to be all that the title professes, and will be comprised in six volumes, of which we have only seen two; but the third is in the press; and the others, it is said, will soon follow. In the first volume the general history of birds is detailed. M. Daudin describes the different parts, and compares them with each other. From an examination of some of their organs, he points out a new method of arranging birds in a natural order; adding what the inquiries of his predecessors in this department have already ascertained, respecting their natural history in general, the description of their external forms, their colour, internal structure, their manners, and uses. As we find less novelty in this volume, we pass it over more cursorily, but shall give a fuller account of the second, now before us.

This second volume contains a description of 490 species, distributed in eighteen genera. M. Daudin's method is founded on the relation of the different organs; and those birds which most nearly resemble each other in the greatest number of these are arranged in the same classes, &c. The author has very carefully and properly avoided creating new genera, and has rather divided those already adopted into sections, some of which will, in many respects, form very natural genera. We approve greatly of this plan, for the reasons so properly assigned by M. Daubenton in the Memoirs of the National Institute. In this way the species are well distinguished; and, in a more advanced state of ornithology, genera may be projected, which it will not be necessary again to disturb.

The first order is the sessilipedes; and is thus characterised:

'Toes simple, cloven, three before and one behind. The heel concealed by feathers, monogamous: the young blind, weak, and incapable of procuring their food soon after their birth.'

This order is divided into three families—rapaces, coraces, and sparrows. The volume is filled with the description of these only.

The first genus of the rapaces is the vultures, whose head and neck are more or less naked: these are divided into three sections;

1. Those which have the head or the neck carunculated, as the condor, the king of the vultures, and two other species; 2. Those without caruncles, but with a band of feathers at the bottom of the neck, as the percnopterus, the vulture of Malta, and nine others; 3. Those without caruncles or band, as the Urubu and four others. The second genus is the gypactus, whose essential character consists in a tuft of coarse hairs under the lower jaw. This is divided into two sections, not very numerous, as the beard consists of hair or feathers. The third genus is the secretary, whose character consists in a crest on the back of the neck, the tail terminated by two feathers of considerable length, and the tarsus very long. It contains but a single species. The fourth is the falcon, which is seldom crested, but the beak is strong and crooked through its whole length. The author adds the divisions offered by Cuvier and Geoffroy; and divides, under six principal titles, the 151 species described, without reckoning varieties. These are; 1. Eagles, properly so called. 2. Eagle fishers. 3. The goss and spar hawks. 4. The falcons, properly so called. 5. The kites. 6. The different buzzards.—We shall select the account of one species, as an example of our author's method.

'Species XXIII. Aigle pygargue.—The bald eagle of Latham.

Small pygargue	Buffon's Hist. of Birds.	Aquila trinularia of Aristotle.
Great pygargue		Falco albicaudus Lin.
Pygargue, or the eagle with a white head.	Brisson Ornith.	Albicilla Gmelin.
		Leucocephalus trinularius Latham.

'*Physical Character.* Height three feet three inches at most; head and neck white in the old birds, and of a pale ash colour in the young ones; iris yellowish; the naked skin bluish; the beak yellowish, with a yellow cere; plumage brown; caudal feathers white; top of the tarsus woolly; the rest, as well as the toes, yellow; claws black.

'Note. When the bird begins to fly, the head and the neck are of a deep ash colour, the body of a deep iron colour, the top of the feathers black, and the tail white. It is then the little pygargue of Buffon, falco albicaudus of authors. At the end of eight or ten months the head and neck are ash coloured, the plumage of the body brown, mixed with ash colour, the tail white, and the body about three feet long. It is then the great pygargue of Buffon, falco albicilla of authors. After about a year and a half, the plumage is uniformly brown, with the head, neck, and tail, white. It is then the white-headed pygargue of Buffon, the falco leucocephalus of authors.

'*Habitation.* The pygargue is found in Europe, particularly in Scotland, and the neighbouring isles, and in the northern parts of

America, down so far as Carolina, according to Catesby. It frequents the sea-shores, the rocks, and islands, and equally devours carcases, water-fowl, and fishes thrown on the shore. Its eyrie is near the sea, in inaccessible cliffs, and its nest is lined with feathers and moss. The female lays two whitish eggs, like those of a goose. The young are fed, in the nest, with pieces of flesh. When they can fly they still follow the parents in hunting and fishing, according to Otho Fabricius, who has observed this bird with care; and his opinion is preferable to that which Buffon has adopted from Aristotle, viz. that the pygargue is so little attached to its young, that it drives them from the nest before they can provide their food; and that these young ones would perish were it not for the sea eagle, who takes them under its protection.'

To each genus are added its number and name in French and Latin; its essential character; its physical character, particularly including the form of the head, of the beak, of the tongue, nostrils, the external form of the body, toes, &c.; its habitual character, in which its manner of living, its habits, customs, artifices both in attack and defence, as well as in procuring the conveniences of life, are described; together with its mode of flying and building its nest, the number of its eggs, the education of its young, its usual habitation, emigration, &c. An accurate well-engraved figure of a new species, or one not hitherto designed, is superadded.

When the genus contains many species, the author divides them into sections, to which he gives a short, easy, essential character. The species are distinguished by numbers; the generic and specific characters are in French and Latin; the quotations of authors and figures in the works most commonly met with are ranged in two columns. As we have already seen in the above quotation, the description of the forms occur under the title of essential character;—of their habitation and manners, under that of habitual character. We shall add a specimen of our author's manner in describing the varieties, from his account of those of the common falcon.

'Varieties. A. White-headed falcon, Frisch, tab. 75.

'Character. Head, neck, and breast, white, with little brown spots.

'B. The white falcon, Frisch, tab. 80. Klein av. ov. tab. 5, fig. 3.

'Character. Body wholly white, with yellowish spots, scarcely distinct.

'C. The black falcon, travelling falcon of Buffon, Pl. enluminées, 469. F. Columbarius Ray's Syn. F. Fuscus Frisch, 83.

'Character. Orbitary skin naked, of a leaden colour, beak

of a dull lead colour, shaded with a reddish pale; under the head, neck, and back, of a brownish red; feathers of the tail of the same colour, but edged with red.

'D. Spotted falcon; Brisson Ornithol. Spotted falcon, Edwards, tab. 5. F. Nævius, Gmelin Syst. Nat.

'Character. Wings spotted.

'E. The brown falcon; Brisson Ornith. var. G. Vultur pygargus, Frisch, tab. 76.

'Character. Body brown, with spots of a less bright hue, above, white with brown spots below. On the breast, spots lance-shaped.

'F. The reddish falcon; Brisson Ornith. var. II.

'Character. Differs from the common by black and red spots, not white.

'G. Red falcon of India; Brisson Orn. var. I. Aldrovand. Hist. Nat. Aviûm. Willoughby Orn. tab. 9. p. 47.

'Character. Ash coloured, brown above; a reddish fawn colour below; tail marked with bands and semicircles, alternately brown and ash coloured.—N. Aldrovandus is the only author who seems to have seen this kind of falcon, and has described it from many individuals sent from India to the grand-duke Ferdinand.

'H. Falcon of Italy; Brisson Orn. var. K.

'Character. Head and neck of a reddish fawn colour, with ferrugineous lines; breast brown, with ferrugineous points, tops of the feathers of the wings marked with white spots.

'I. Sacred falcon; Briss. Orn. Buffon Hist. des Oiseaux, I. p. 246. tab. 14. Gerini Orn. I. tab. 8.

'Character. Two feet long, bill and cere blue; back, coverings of the wings and breast, variegated with brown spots; tail variegated with brown spots in the form of a cross; feet blue.

'K. Sacred American falcon: Arct. Zoöl. 2. N° 96. Speckled partridge hawk, Id. Phil. Trans. 62. p. 383, 423. Faun. American. p. 9.

'Character. Shape of a large raven; cere blue; head, breast, and belly white, with brown longitudinal spots; body brown with pale bands, as well as the wing and tail feathers.—N. The sacred Ægyptian of Belonis is our white vulture.'

The fifth genus is the owl, whose head is large, face flat, surrounded by a collar of feathers, eyes large, directed to the front, encircled with feathers. It has four sections—the hawk owls, the owls properly so called, the dukes, including the strix, bubo, otis, and scops, Lin. and those with tufts of feathers on their heads (aigrettes).

The coraces, the next family of sessilipedes, have a long and strong beak, either straight or slightly bent, nostrils naked, or co-

vered with a silky plumage. They live in flocks during a great part of the year, and some even during the time of laying their eggs. The female is as large as the male, and the plumage the same. The tarsi are curled, the claws weak and slightly curved. The crow, the first of the coraces, forms the sixth genus, and is divided into four sections, the carrion-crows and the jack-daws, the pies, the jays, and the nut-cracker.

The seventh genus is the rollier (the roller), well known to almost every ornithologist. The author describes, in a particular section, the coracias strepera of Latham, from Norfolk Island, whose mandibule is hollowed at the extremity. The paradise forms the eighth genus, distinguished by the velvet plumes which adorn their front and cover their nostrils, their straight strong beak, somewhat compressed laterally, and the peculiar feathers of the tail. M. Daudin describes thirteen species.

The ninth genus is the meinote, the mino of Edwards, known by the long strong bill, by the naked spots or caruncles which adorn the heads and necks of different species. They are divided into those with naked spots and those with caruncles.

A species from New Zealand, discovered by Forster and described by Latham, forms the tenth genus, under the name of glaucopus.

The eleventh genus is the buphaga, known by the swelling of the mandibules, in different directions, at their extremities.

The twelfth genus is the starling, distinguished by a long beak, straight, a little obtuse at the extremity; the superior mandibule lengthened, but not bent; nostrils half closed by a cartilaginous membrane. This genus is divided into four sections.

The thirteenth genus is the cacique, composed of some of the species of oriolus, characterised by a conical beak, lengthened and pointed, the base of the superior mandibule forming a *rounded* slope in the front.

The fourteenth genus is styled the troupiale, containing some of the other species of oriolus. The long-pointed beak is but slightly arched; and the slope, at the base of the superior mandibule, is pointed.

The sparrows form the last family of the sessilipedes. These are the crucirostra, the coly, the phytotome, and the loxia. The phytotome contains only two species, the one described by Molina in his History of Chili, and the other by Bruce.

Such is the work of M. Daudin, so far as he has hitherto proceeded; and we have little doubt of the subsequent volumes proving equally satisfactory. One advantage this work possesses over every other, we mean that it points out the cabinets where every bird, either new or singularly curious, may be found; yet we discover scarcely more than six new species. The difference in birds, either as male or female, as young or adult, is immense; and na-

turalists, not always adverting to these changes, have greatly multiplied the number of species. It is in distinctions of this kind, as our readers will perceive from the passages purposely selected, that the present work excels; and, if we discover any fault in our author, it is too modest a deference for some travellers, who have neither been acquainted with the subject, nor been able to understand the descriptions of ornithologists.

We regret greatly the want of the concise Linnæan language; but this, in imitation probably of our countryman, Mr. Latham, (whose Index Ornithologicus followed his other volumes) will be given at the end of the work.

ART. X.—*Pouvoir Législatif sous Charlemagne; par M. Bonnaire de Pronville; en Deux Parties.* Brunswick. 1800.

Review of the Legislative Power under Charlemagne. 2 *Vols.* 8vo. Imported by Dulau.

THE generality of readers will not be very solicitous to know what was the state of the legislative power in France or in Germany in the eighth and ninth centuries, when Charles the Great was sovereign of both countries; but some of those who are devoted to literary research, and who wish for complete accuracy of statement, will be eager to peruse a work which may be expected to throw light on a subject of historical curiosity. The author's motive for the investigation of this topic was to correct the errors and refute the misrepresentations of modern innovators, enemies of social order, whom he accuses of having perverted to their own sinister purposes the documents of ancient times.

The work is introduced by an inquiry into the legislative power under the earliest kings of the Franks. M. de Pronville speaks doubtfully of the origin of that community, concerning which indeed there are many opinions. It appears to us most probable that the Franks were not a single nation, but that the appellation belonged to a confederacy of the Chauci, Catti, and other German tribes enumerated by Tacitus. When they had taken possession of a part of Gaul, our author supposes that their princes succeeded to the same degree of power which the Roman emperors had enjoyed; but we do not conclude with him that both the Franks and Gauls were subjected to the same arbitrary dominion; for the free spirit of the former would have revolted at the idea of such subjection as that which the latter were at first constrained to endure.

The Salic law, the earliest monument of legislation among the Franks, was, he observes, only a collection of usages or customs,

prepared by four men selected for that express purpose. This code received various alterations and corrections in the time of Clovis, who acted as sole legislator according to M. de Pronville, though he has not decisively established that point. He allows that the kings of the Merovingian race sometimes consulted their nobles before the promulgation of laws; but this he represents as a mere act of condescension, not a point of obligation.

He proceeds to treat of the constitution of the assemblies convoked by Charlemagne when he wished to make alterations in former laws or enact new statutes. He contends that the commons did not belong to those meetings, and that only the nobles and the principal clergy were permitted to attend. He controverts the conclusions drawn by the abbé Mably and other writers from the use of the terms *generalis populi conventus*, by alleging that, if the term *populus* was intended to refer to the people in the ordinary acceptation, the clergy and the nobility would have been excluded, and that those expressions were applied to the assemblies before the commons are supposed, even by their professed advocates, to have formed a part of the great council. But it may be fairly inferred, from the extensive import of the words in question, that many members attended besides the nobility and clergy.

After a tedious dissertation against the rights of the commons, he inquires whether the nobles and ecclesiastics had any controul over the sovereign in the public assemblies, or were merely the passive instruments of his legislative will. He dwells on the jealousy which Charlemagne, as well as the Merovingian kings, entertained of the power and intrigues of the nobility; and then asks triumphantly, 'Can it be supposed that the sovereign of an agitated empire, the father of a prince who was already the victim of the great, one who is extolled by modern writers as the model of kings, had so little regard for his people, was so weak a politician or so bad a father, as to resign the most important part of his power into the hands of that class of his subjects of whose conduct he might justly complain, and whose turbulence he had so much cause to dread?' Such suppositions he pronounces to be absurd; but there is no absurdity in supposing that, though this monarch might be unwilling to surrender any part of his power, he might be constrained, by the free spirit of his nobles, to admit them to a participation of the legislative functions, which no individual ought to appropriate to himself.

The question relative to the consent of the assembly to the laws proposed by the sovereign occupies a long discussion. Our author denies that the term *consensus*, as used by the writers of those times, included a right of opposition, and asserts that it only signified an acquiescence, or a conformity of opinion. The royal influence might, not unfrequently, procure a ready assent;

but we may also suppose that the members had a right of differing from the prince, and of withholding their consent: otherwise the assembly would have been a *servum pecus*, a servile herd of ministers of the crown.

He bestows a whole chapter on the investigation of a disputed passage in the edict of Pistes—*lex consensu populi fit et constitutione regis.* As this strongly militates, in appearances, against his favourite doctrine, he pretends that *lex* intimates a judicial process rather than a law, and that the alleged consent of the people merely implies the presence of a multitude; thus converting the paragraph into an auxiliary passage. His illustrations of this point are minute, and we must allow that they are plausible.

He then recapitulates, in a confident tone, the points which he thinks he has proved—the exclusion of the commons from all concern in legislation, and the forced assent of the real members of the national council to the despotism of Charlemagne.

This work is evidently the production of party spirit, and of a zeal for the high claims of monarchy. In reply to our assertion, it may be said, that the author did not enter upon the defence of Charlemagne's monopoly of power from a predilection for such an extent of royal authority, but from a desire of displaying, in a strong point of view, what he supposed to be the strict truth. From his elaborate and prolix discussion, however, and his peremptory mode of remark, we may conclude that he is friendly to such assumption of power. His performance, we may add, argues diligence and research; but it is not remarkable for elegance of composition.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

JOURNAL des Opérations Militaires du Siege et du Blocus de Gênes, precédé d'un Coup d'Œil sur la Situation de l'Armeé d'Italie, depuis le Moment ou le General Massena en prit le Commandement jusqu'au Blocus. Par un des Officiers généraux de l'Armée. Journal of the Military Operations of the Siege and Blockade of Genoa, with a Glance at the Situation of the Army of Italy from the Time General Massena assumed the Command till the aforesaid Blockade. By a General Officer of the Army. 8vo.—This work, some time since announced, has been expected with impatience. The defence of Genoa was truly surprising, and may serve as a model to generals entrusted with enterprises so difficult and important. Why it was again lost will remain a question, till posterity shall have traced intrigues, and developed mysteries, which can only at present be conjectured. To appreciate properly the prodigies of valour and constancy which this brave army is said to have displayed, we shall examine, with our author, its state when general Massena, at the solicitation of Bonaparte, arrived to take the command. Somewhat must be allowed to exaggeration, designed to raise the merits of those who so successfully withstood the attack.

'Pale, languishing, disfigured, famished, and naked,—sunk and discouraged,—the soldiers appeared as spectres. The dread of the hospitals was so great, that they preferred death to entering them: and there were instances, where, to terminate the intolerable wants they experienced in these receptacles, the patients threw themselves from the windows. Already whole regiments went off without officers and without orders, and generals without leave. Every one fled from these countries in despair, and sought to escape death, which appeared in the most hideous forms.'

In this state Massena found the army with which he was to oppose the united force of the Austrians and the insurgents. He

sometimes employed consolation, and sometimes severity, to bring the exhausted troops to the posts they had abandoned; he regulated the markets, and stopped the epidemic at Nice, by orders as wisely planned as judiciously executed; and by the firmness he displayed, by the punishments he inflicted, but still more by the confidence which his name and reputation inspired, he is said to have re-organised an army which misery and evils of every kind had reduced to despair. He supported and encouraged all those with whom he had any communication; and '*gave to public men a great example, that of finding only in the reverses they experience motives for redoubling their efforts and constancy.*'

It would be painful to enter into the detail of the blockade of Genoa, and the firmness which the army, and the inhabitants in their interest, displayed for three months. For this we shall refer to the work, which we have reason to expect in an English dress.

Receiving no news of the army of reserve, it was suspected that the intention of the government was not to sacrifice this army to the preservation of Genoa, but to preserve the place so long as possible, to keep the enemy employed, and to surround him in Lower Piedmont. On the other hand there remained only one ration of what was called bread for each man; almost all the horses were eaten; and the distress had attained to such a height, that the number of inhabitants who had died, during the blockade, of sickness and epidemic diseases, was estimated at 15,000!

In these circumstances Massena assembled his general officers, and asked them what he could depend on, if he determined to attempt a sally. They unanimously declared, that they could only expect to be followed by officers, the men being no longer in a condition to fight. It was necessary therefore to terminate so many evils, and he reluctantly resolved to enter into a negotiation with the enemy. They at once proposed that the army should return to France, but that the general should remain a prisoner. Lord Keith, *it is said*, used this remarkable expression: 'You are worth 20,000 men." Massena declared, that no negotiation should go on, if the word '*capitulation*' was employed. At last he obtained his wishes, Lord Keith repeating (it is added) every instant: 'Your defence, general, has been too heroic to refuse you any thing.'

However honourable the evacuation, so different was it from his hopes and expectations, that, on the point of signing it, he said to the Genoese who filled his apartment, 'Unhappy men, still exert yourselves to save your country!—give, or secure for me, provisions for four or five days only, and I will tear the treaty. He signed it the 15th Prairial, at seven in the evening—' after having combated for seventy days, after having destroyed more

of the enemy than was in his own army, after having taken more men than he had to oppose—having had to keep in order more than 160,000 with 8,000 soldiers, which constituted the whole of his forces.' All this Massena effected by the energy of his own character; and such was the air with which the negotiation was concluded, that an Austrian officer is said to have remarked, that he himself was apparently the enemy who capitulated with the French general.

Programme d'un Plan, &c. Programma of a Plan to divide Europe into Four Powers. By M. Thomerel. 4to. Paris.—We mention this work, not from its importance, but its singularity. The favoured powers are to be France, Spain, Prussia, and Russia; and it is only necessary for these powers to understand each other thoroughly to insure the happiness of the world. One trifling preliminary is only requisite, truly trifling to an enterprising schemer—to inundate England, and destroy her fleet.

Ce que nous avons été, &c. What we have been, what we are, and what we shall be. By Peter Fournié.—Jacob Behmen, madame Guyon, and Swedenborg, ran the same career with this author. They who are fond of mystical writings, of triangles and circles, of lines and darts, instead of the plain truths of the Gospel, will here find, or think they find, both instruction and entertainment. The author was let into the secret by one Don Martinets de Pasquallys, who renewed his instructions two years after his death, and from that time visions innumerable from heaven completed the system, which this writer thinks himself bound in duty to present to the world. There are, too, in the world, we fear, some who will be led away by this strange effervescence of fanaticism.

Eloge Funèbre des Généraux Kleber et Desaix, prononcé le premier Vendemaire, An. IX. à la Place des Victoires. A Funeral Oration on the Generals Kleber and Desaix, delivered the first of Vendemaire, Ninth Year, in the Place des Victoires. By Citizen Garat. Paris. 8vo.—It is singular that these two generals, companions in one expedition, should have fallen so soon on the same day, in distant scenes; and it is no common task to unite the elogies of two, when, in works of this kind, at least in France, every virtue under heaven is scarcely sufficient for one. But in M. Garat's work, these heroes come forward, like the two kings of Brentford, smelling at the same incense and adulation; or rather, perhaps, like the two Amphitryons, to enjoy, in succession, the same Alcmena. Kleber and Desaix were indeed heroes, though of different casts; nor was it easy to praise one, in some circumstances, without tacitly blaming the other. M. Garat escapes from the difficulty with dexterity,—for both are right. Hear him!

'Desaix, deeply penetrated with the numerous difficulties which every government experiences in conducting its wisest

plans, rather indulgently concealed, than impatiently exposed, the errors of those who *governed the republic*. Kleber would never pardon those whose faults were the misfortunes of the people; he would always bring against great authorities a restless opposition; and, by the side of flattering compliments, place sarcastic sneers. Kleber would have had, even in a monarchy, that courage which so rarely approaches thrones, to brave, for the sake of truth, the power on which his glory, and his fortune must have depended. Desaix had a kind of courage still more rare in raising republics than of managing and assisting the power, which does nothing for itself, but all for its country.

'Neither displayed in France a wish to obtain the first rank, or to play the first character. Had the events of the revolution placed them there, they possessed talents to have sustained their parts with glory. Each carried to the camps, and returned in the midst of victories, a contempt and horror of the riches which are their spoils. Each preserved that glorious poverty, which, in every age, has been the most brilliant ornament in the triumphs of victorious generals.'

We shall not stop to analyze these characters; but will ask the reader of the first paragraph, whether the Turks, the English, or the French, were the assassins of Kleber?

Cours de la Morale Religieuse. A System of Religious Morality. By M. Necker. 3 Vols. 8vo. Paris.—This is a new edition, which the ex-minister has condescended to revise and correct for the benefit seemingly of France. In the preliminary discourse M. Necker proves the necessity of morality, and of morality founded on religion, to ensure the happiness of nations, and the tranquillity of governments. But, though the principles of morality are obligatory in general, the author particularly applies them to the French nation; not indeed appearing to question their deficiency, but because, having passed through so many trying scenes, and experienced so many severe shocks, they require a fixed system of conduct, and invariable principles of morality.

'If, in the midst of these tumultuous feelings, in which so many eventful circumstances have placed the French nation, its attention cannot be fixed by any general idea, we may observe that reflections on religious morality are, at this time, very closely interesting; that they are essential to strength and to happiness, and have an immediate relation with financial considerations and political debates. Let justice and truth be fixed and raised on a double or triple base, and confidence will revive without an effort. When the first supports of your rights are once established, the columns of social order will succeed, and the *most ambitious will dispute for the honour and pleasure of governing you.*'

We have great reason to think that neither the beginning nor the end of this paragraph will be particularly agreeable to the French; while we suspect that the connexion of religious morality, with finance or political debates, will be looked on as imaginary, both at the Stock Exchange and at Westminster. But M. Necker may now refine at pleasure with little danger to the world. He has already opened Pandora's box, and unfortunately left Hope behind. His intention, however, deserves respect, and we can praise it with less reserve, where the consequence may not probably be so fatal as from his former efforts.

The work is divided into five sections. The first treats of the principal positions necessary to form the basis of natural religion and morality; the second, on the duties of men in every state, and in every situation of life; the third, on the duties peculiar to every age, and some pointed situations in social order; the fourth, on the internal feelings, and those habits which can either make us wretched or unhappy; the fifth, strengthens the principles of natural religion by the authority of revealed, and explains the chief branches of evangelical morality.

Voyage Pittoresque et Physico-œconomique dans le Jura. A Picturesque and physico-œconomical Journey over the Jura. By J. M. Lequinio. 2 Vols. 8vo.—This work is an interesting one. The author is an able observer, and a faithful instructor; and, in his travels, we find many interesting remarks on the natural history of this chain of mountains, its productions, as well as the manners and customs of the inhabitants; in a word, we find useful information in whatever can be of importance to the philosopher or the naturalist. M. Lequinio describes in turn the two routes over the Jura, which lead from Paris to Geneva, leaving few valuable objects unnoticed; a circumstance of more importance, as travellers in general have hastened on with too great rapidity for accurate information.

The second part relates to agriculture and the mechanical arts. The author presents us with what he calls the 'Physiognomy' of Mount Jura, containing an account of its geographical position, climate, vegetation, minerals, agricultural antiquities, the manner of rearing and managing cattle, the physical and moral constitution of its inhabitants, and the population of this department. In August 1799 the population amounted to 286,842: from the beginning of the war Mount Jura has furnished the republican army with 2,400 men, without reckoning 2,000 conscripts, who went off during the author's residence. The whole is concluded with remarks on the language and idiom of the country, tables of exportation, and rural details. In the first volume there is a beautiful chart of the department, engraved by Tardien.

Voyageur curieux et sentimental. The inquisitive and sentimental Traveller. By M. L. Damin. 8vo. Paris.—M. Damin is a sentimental traveller, and we find occasionally the usual fault of his predecessors—an affectation of sensibility which disgusts. The first part contains an account of his journey from Chantilly to Ermenonville; and to his sentimental adventures is added a description of the places he visits; and whose beauties, which republican equality has hitherto respected, recalled the splendor of ancient times, as well as the exalted character of many of their inhabitants. The anecdotes of the Great Condé, and of Jean Jacques Rousseau, we found particularly interesting.

The second part comprises a Journey to the Boromean Islands, to Lake Major, and the Lake of Como, and contains a description of the rivers by which they are fed, the mountains which surround them, their productions, commerce, &c.

The third is of unequal merit, consisting of verse and prose, chiefly containing some interesting particulars of the Boromean Islands and the Isle of St. John.

De la Nature et de l'Usage des Bains, &c. The Nature and Use of Baths, translated from the German of H. M. Marcard. By M. Parant. 8vo.—As M. Marcard's work escaped us in the original form, we shall notice the translation before us. It contains the whole of the subject, detailed, as usual with our author, who is well known in this country, somewhat unequally, but very extensively. The translator boasts of his accuracy; but of this we cannot judge, as the original is not before us. He professes, however, to be a 'fidus interpres,' verbum verbo reddens. In truth, his language partakes of German stiffness.

The first chapter contains the difference and the distinction of baths, according to their degrees of heat; the second is on warm or tepid baths; the third, on the relaxing or debilitating quality attributed to warm baths; the fourth entertains the question whether baths are stimulating at some length; the fifth chapter is on the effects of baths on the pulse and respiration; the sixth, on the effects of tepid baths on the pulse, and their application in the treatment of diseases; the seventh, on the influence of warm baths in pain, spasms, and producing sleep; the eighth, their effects on the fluids and the vessels, accompanied with some remarks on the humoral pathology; the 9th, on some other real or pretended effects; the 10th, 11th, and 12th, on very hot, vapour, and cold baths.

Instructions sur la Pratique de l'Inoculation, &c. Instructions for the Practice of the Inoculation of the Small-Pox, followed by a short View of the Nature and Treatment of the Disease, extracted from the Lectures of M. Portal. By C. Salmade, M. D. 8vo. Paris.—We have often observed that the small-pox is more formidable in France than in England, and consequently little understood. Inoculation is considered as a bugbear, and therefore seldom practised. The accounts of the

nature and treatment of the disease in French authors are insufferably tedious to the English physician, who sees facts that daily pass before his eyes, and which he considers as trifling, magnified with all the parade of the daily changes. M. Portal, who writes more reasonably than many of his countrymen, is not, however, less blameable in giving importance to trivial circumstances, and thus renders a common operation terrible, by arraying it with evil. His directions, however, are clear and judicious.

Recherches Anatomiques, &c. Anatomical Inquiries respecting the Situation of the Glands and their Action. By P. Bordeu. 12mo. Paris.—M. Bordeu's work on the glands of the human body has been always held in high estimation by anatomists of every country; and this new edition, for it is nothing else, is rendered more valuable by much information collected since the period of its publication by the author, and by the observations of the editor.

Recherches sur l'Influence de l'Air, &c. Inquiries into the Effects of the Air, in the Production, Character, and Treatment of Diseases; in which it is designed to establish the Relation between the Constitution of the Air and of Diseases, on the Principles of Natural Philosophy and Chemistry; and on those of Medical Observation. By L. D. A. Bouffey, M. D. 8vo. Paris.—We find nothing very interesting in this work, except a strong recommendation to ascertain the connection of the changes in the state of the atmosphere, with the appearances of diseases, by a constant attention to the former. The author is by no means satisfied with the supposed uses of respiration, and the source of animal heat: from the increased heat in fevers, he strongly suspects that some undiscovered cause of the latter exists.

Traité d'Hippocrate des Airs, &c. The Treatise of Hippocrates on Air, Waters, and Situations, (de Aëre, Aquis, et Locis) with the Greek Text, collated with two MSS. critical, historical, and medical Notes, a preliminary Discourse, a comparative Table of the ancient and modern Heads, a Geographical Chart, and the necessary Indexes. By Coray, M. D. &c. 2 Vols. 8vo. Paris.—The Treatise of Hippocrates is one of the few genuine works published in his name, and the additions by M. Coray will render it more intelligible; to enumerate them would be to copy again the title, which is unusually full. The execution merits our commendation.

Histoire des Plantes Grasses. History of succulent Plants. By M. Decandolle, Member of the Society for the Cultivation of Natural Science at Geneva. 5th and 6th Numbers. Paris.—This work has been interrupted for many months; but it will now probably proceed with activity, in the hands of Garneri, the bookseller, who has engaged in the undertaking. Its ob-

ject is to preserve, by coloured drawings, the figures of those succulent plants which cannot, on that account, be preserved in herbaria. The physiology of these plants will follow in a second part; for, though they form a single family in no system, yet there is a considerable similitude in their œconomy. These two numbers contain twelve plants,—crassala, perfossa, anthericum alooides, aizoon Hispanicum, tetragonia chrystallina, sedum anacampseros, mesembryanthemum veruculatum, splendens, stellatum, et barbatum. The two last have been usually considered as varieties; but M. Decandolle thinks he perceives in them some specific distinctions. There are also three species of aloes—the A. ferox, which has hitherto been imperfectly described, and very badly figured; the A. marginalis, not hitherto figured, and formerly classed under the Genus dracæna; and the A. vulgaris, the medicinal species. Our author speaks of the method of cultivating and collecting this since, referring to the article of Succotrine aloes for its medicinal virtues. The plant brought from Abyssinia by Bruce he regards as a simple variety of the A. vulgaris.

Entomologie, ou Histoire Naturelle des Insectes, &c. Entomology, or the Natural History of Insects; with specific Differences, Descriptions, Synonyms, and coloured Representations of every known Insect. By G. A. Olivier, of the National Institute. 23d Number. 4to.—We early announced our author's intention, and have occasionally noticed his progress. This work is the fruit of a journey of six years, made by order of government in the East, and will be comprised in five volumes, consisting of twenty-six numbers; the present completes two-thirds of the fourth volume. We need not add to what we have formerly observed of the merits of the author: it is sufficient to say, that the work proceeds with unimpaired spirit, splendor, and accuracy.

De l'Influence des Passions, &c. On the Effects of the Passions in Diseases, and the Methods of correcting their Effects. By J. C. Tissot, M. D. Paris.—The name of Tissot will give currency to every trifling subject, and the present work has nothing farther to recommend it.

Choix de Costumes, civils et militaires, des Peuples de l'Antiquité, &c. Description of the Customs, civil and military, of the Ancients. Designed, engraven, and arranged by N. A. Willemin. Folio.—We do not recollect that we have yet announced this elegant and interesting work, of which the seventh number lies before us. How far it is to extend we are not informed. Each number contains six plates and a sheet of explanation. The present fasciculus represents the heads of Grecian women, adorned with bandeaus, diadems, veils, and nimbi; their jewels and their various dresses.

GERMANY.

Geschichte der neuern Philosophe. A History of modern Philosophy, from the Period of the Restoration of Science. By J. G. Bahle. Vol. I. 8vo. Göttingen.—This first volume of the History of modern Philosophy forms the sixth section of the 'History of Arts and Sciences, from the Restoration of Letters to the End of the Eighteenth Century,' written by the same author. It contains, under the title of An Historical Introduction to modern Philosophy, a general view of the history of philosophy, from the æra of the Ionic school to the restoration of letters in the fifteenth century. Such an introduction was the more necessary, as, without the knowledge of the principles of the ancients, it would have been difficult to understand the modern systems, which are chiefly scyons of the Grecian stock, and drawn from the Grecian schools. M. Bahle has properly chosen the æra from which he commences, since the restoration of letters is only the renewal of the ancient systems; and he endeavours to abridge whatever is most valuable in the larger works of Bouker, Meiners, Teideman, &c. We have, however, in the volume before us, the introduction only. The second volume will begin with the History of modern Philosophy; and we shall attend to it as soon as it reaches us.

Beschreibung Merkwurdiger Hoehlen, &c. A Description of the most remarkable Caverns, to illustrate the Natural History of the Earth. By Rosenmuller and Tilesius. With Plates. 8vo. Leipsic.—We know not that the description of caverns will greatly illustrate the science of geology, since their depth and extent are inconsiderable, and few have been found, except in mountains of alluvial origin. Our authors, however, speak differently, and have described many caverns, some of which are well known. The most important phænomena of this kind, which have attracted their attention, are the caverns of Alcantara near Lisbon; those of Castleton, Pool, and Fingal, in Britain; that of Sturth in Iceland; of Os in Egypt; Del Cani, near Naples; the little yellow grotto in the Valley of Ilcantara; the cavern of Pilate in Switzerland; that of the Sorcerers in Cevennes; of Sausenberg near Bale; of Bredewinde in the Higher Palatinate; the caverns of the Dragons in Darmstadt; and of the Ice near Scelioze in the Carpathian mountains, &c. Our author's general conclusions are not very important.—Caverns consist in general of the same kind of stone, and all contain stalactites. 'There is a river in Macedon, and a river in Monmouth too,' said honest Fluellin; and beyond these general remarks we find little instruction. The description of the caverns is illustrated by ten coloured plates.

Theoria Generationis et Fructificationis Plantarum Cryptogamicarum Linnæi retractata et aucta. Theory of the Generation and Fructification of the Plants arranged by Linnæus in the Class Cryptogomia. A new Edition, enlarged, by J. Hedwig.

4to. Leipsic.—This new edition, which is greatly enlarged, commences with some reflections on the art of observing in general, and the qualities essential to an observer. These are, 1. an acute and experienced eye; 2. a love of truth; 3. a knowledge of the opinions and the systems of authors; 4. *scepticism*; 5. reflexion, circumspection, and patience; 6. deliberation. These reflexions, which form the first section of the prolegomena, are followed by others equally valuable on microscopical observation, as well as the best construction of microscopes and other instruments.

The division of the work is the same as before. The author treats, first, of the history of the generation of plants; 2. the principles of the theory of generation; 3. the opinion of botanists on the sexes of cryptogamic plants; on the ferns, mosses, and fungi. The plates are beautifully coloured.

Tabellarische Uebersicht der Fieber krankheites. Tables of Febrile Diseases. 4to. Nurenberg.—The anonymous author of this work has endeavoured to comprise, in twenty tables, the opinions of ancient and modern physicians, respecting fevers; he divides them into inflammatory, bilious, nervous, and catarrhal. Other fevers are subsidivions of these principal genera. In each table one of the following fevers is comprehended; viz. pure inflammatory fever, inflammation of the brain, throat, lungs, pleura, breast, mediastinum, pericardium, heart, diaphragm, liver, stomach, intestines, kidneys, bladder, and uterus: bilious and slow nervous fevers; phlegmatic inflammatory fevers; simple, lymphatic, and dysenteric catarrhal fevers; and putrid fever.

Each table consists of seven or eight cases, containing the symptoms of the disease, the true or probable causes, crisis, treatment, prognostics, regimen, and remedies. On the whole, this is an elaborate work, but the performance of a compiler rather than a practitioner. Under the appearance of methodical arrangement it is still crude and confused.

Versuch einer Chronologischen, &c. An Attempt to reduce the Literary History of Medicine to a Chronological Order, in order to facilitate and promote its Study. By J. G. Knebel. 8vo. Breslaw.—This history extends from the time of Hippocrates to the year 1797, but no living characters are introduced. It is not a work either of utility or importance.

HOLLAND.

J. Van Heckeren, M. D. De Osteogenesi præternaturali; cum Tabulâ Æneâ. Of the præternatural Production of Bones; with a Copper-plate. 4to. Leyden.—This is an inaugural dissertation, which we have read with care, but with no considerable advantage. We perceive nothing peculiarly interesting in our author's remarks on the morbid generation of bone.

ITALY.

Del Petrarca, et delle sue Opera: Libre quatro. Of Petrarch, and his Works; divided into four Books. 4to. Florence.—Italy will never be weary of celebrating Petrarch. Like our Shakspeare, he is the constant theme of criticism and panegyric. Indeed this enthusiasm is not ill founded; for, independent of his poetical talents, neither his predecessor Dante, nor his successor Boccacio, have so much contributed to the progress of erudition and of ancient literature, to the general cultivation of taste and genius. The memoirs of Petrarch, which were published in French, and translated into our language, contain some interesting particulars, thrown together with little order, and mixed with many bold assertions. The writers of the 14th, 15th, and 16th centuries, not even excepting Alexander Velutello, furnish very few materials for the history and life of this celebrated poet, since truth is so often in their accounts mixed with fable. Other Italian and foreign authors, who have given the history of Petrarch with greater or less success, are Gesnaldo, Tomasini, Schoderen, a Fleming, Philippe van Maldeghen, Catanusi, Beccadelli, Muratori, the abbé de la Bastia, &c. There is also, we apprehend, a manuscript life of Petrarch in the Ambrosian and Ricardinian Libraries, written by Lelio di Leli, a descendant of the friend of Petrarch; but this has never been printed, nor we believe consulted, by any of the biographers.

The present author, Giovanni Baptista Baldelli, has endeavoured, in the work before us, to collect the authentic facts relating to Petrarch, and offers a complete life of the poet, with some remarks on the state of literature, in his æra. This last subject is treated with equal knowledge and taste in the introduction; and the literary portrait of Italy, which it contains, is followed and elucidated by a view of the political situation and the civil wars of that part of Europe.

The two first books are entirely confined to the history of the earlier years of Petrarch, that is, the History of his Love for Laura, which has immortalised his memory, by inspiring those effusions that are read, after five centuries, with delight and admiration. In the third book the author speaks of the influence of Petrarch in the political affairs of Italy; and, in the fourth, of the assistance he afforded to the progress of science, and of his powerful influence on the taste of the nation, his literary connections, his friends, and protectors. An appendix, under the title of Illustrations, contains some very interesting chronological accounts, respecting the life of the poet, and some eminent men with whom he was connected. Baldelli's remarks and notes on these points are taken from the ancient and modern authors, who have written on this subject; so that the present biography is the fullest, most authentic, and complete work of the kind, which has yet appeared.

The biographer promises us the lives of Boccacio, and his other Tuscan countrymen. We wish he would also give us a new edition of the Letters, or rather of all the Latin works of Petrarch, enriched with his learned notes.

Storia Pittorica del' Italia, del' Abbate Luigi Lanzi. History of Painting in Italy. By the Abbé Louis Langi, Antiquary in the Tuscan Court. 3 Vols. 8vo. Bassano.—The author of this work is one of the most distinguished literati of Italy, who, in the midst of the calamities of war, continues his researches into the history of that art to which Italy almost gave birth and fostered. He has been seconded in this attempt by count Joseph Ramondini, a celebrated printer; and the present work is one of the most interesting which has appeared in Italy for many years.

The abbé Langi follows the plans of Winkelman and Zanetti, in giving a separate history of each school. He first discriminates the character of such different schools, and then divides their histories into four or five periods, according to the successive changes of taste. Each period commences with an account of one of the masters whose new manner distinguished the epoch, and gave the period a determined character. After the chief masters he introduces the scholars, who have preserved more or less of their style. The author discriminates the painters of history from those who confined themselves to portraits, fruits, flowers, animals, perspective, &c. To these last he adjoins the engravers; the painters in mosaic, on glass, stone, and wood; the embroiderers on silk, &c. pointing out the progress they made in their respective styles.

By this method the author has happily attained his purpose, which was the contributing to the perfection of the art of painting, and facilitating the progress of the study both to students and amateurs. The whole work is divided into two principal parts. The first, comprehending Lower Italy, treats of the schools of Florence, of Sienna, of Rome, and of Naples. The second should have been subdivided into two sections, since the materials were so copious. It comprehends the schools of Venice, of Lombardy, and of Bologna; next come those of Romagna, both Upper and Lower. The schools of Genoa and Piedmont, though less numerous than the others, certainly ought not to have been omitted. The abbé has specified, in the first part, the source of his materials, and the principles of his decisions, which are equally distinguished for their judgement and moderation. The second part is terminated by an alphabetical table of contents, which is particularly full and complete, and adds greatly to the utility of the work.

Le Avventure della Republica Cisalpina. The Transactions of the Cisalpine Republic; with explanatory Notes. 8vo. Venice.—The Cisalpine republic has fallen to rise again. The author's history is terminated by the entrance of the Austro-Russian army; and he is too warm, and indeed too severe, to be trusted even in his narrative of events.

REVIEW

OF

MAPS AND CHARTS.

THIS additional article to our literary Journal we now for the first time introduce at the express recommendation of several intelligent and scientific friends, and in conformity to a few attempts of the same kind which have lately been hazarded on the continent. The importance of such an article, indeed, must be obvious to every one,—not only since geography, even abstractedly considered, is indissolubly connected with history,—but since an acquaintance with maps and charts has constituted of late an indispensable branch of literary knowledge. For want, however, of some such general and critical survey as that we now propose, we frequently find even men of learning unconscious of the progress of this important science, and of the vast advantages which one map possesses over another; and observe in their libraries the constant use of an atlas in many respects imperfect, and of charts replete with antiquated errors. Innumerable are the gross mistakes and inaccuracies which modern research or discovery has detected even in the tables of D'Anville; and a record of the advancement which geography has made towards perfection within the period of the last thirty years alone might of itself form a large and useful volume.

It will scarcely be credited that even in the present day we have not a single map of England which in

point of accuracy is not extremely deficient. The triangular survey commenced by general Roy and continued by captain Mudge and Mr. Dalby will, in this respect, be of incalculable benefit to us; but we must wait till this survey be completed before we shall be able to produce an individual map of an English county which can rival the precision of the maps of France by Cassini; though Cassini himself is far from being immaculate. We are nevertheless not unmindful of the very valuable map of Surry constructed by Messrs. Linley and Crossley, nor of Mr. Gardner's equally valuable map of Sussex. Indeed the general labours of this latter gentleman cannot be too highly appreciated, and we are happy to find him so closely connected in the trigonometrical survey of the English counties. Captain Mudge's map of Kent * will shortly make its appearance, and that of Essex is in great forwardness. The pious fraud of Dr. Halley has embarrassed later geographers; for, by extending the Lizard too far westward, in order to put incautious navigators on their guard, the western counties are irregularly laid down. A scientific map of England, in which the rivers, the mountains, and the soils, are distinguished, would be an acquisition of high value. In the county surveys many improvements of this kind have been accomplished, and the union of such provincial tables, notwithstanding their imperfections, would be a work of no small utility. The latest maps of Scotland and Ireland are tolerably correct, and particularly those of the former.

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* Dr. Packe's Philosophical map of East Kent is a curious specimen of ancient diligence. The *copper* has, we understand, been just discovered, and fresh impressions will soon be published.

Germany and the northern kingdoms were till lately as destitute of accurate topographical charts as Great Britain. The German chartists indeed admitted too readily into their maps the fictions of every traveller who wrote upon the subject; and their tables, not being deduced from actual survey, were seldom entitled to much credit. But a new geographical æra appears to have commenced in this part of Europe, and the science of district mensuration and engraving is pursued with the most laudable vigour. The spirited Franz Xavier Miller began his very valuable map of the provinces of Inner Austria in 1794, and still continues to bring forth occasionally the different and magnificent sheets of which it will consist. Of these not more than eight have yet reached us; the last number including the province of Carniola. They are published at Grœtz under the title of Die Provinz Inner-Œsterreich oder Die Herzogthümer Steyermark, Kœrnten, und Krain. The sheets of this magnificent map, when complete, will probably not be fewer than fourteen or fifteen. They are drawn from actual survey; and, by exhibiting the scite, not merely of every mountain and river, but of every mine and forge, and describing by chemical characters the different minerals and other fossils of which such mines consist, are as valuable to the mineralogist and natural historian, as to the geographer and historical reader.

The truly patriotic and spirited baron Hermelin is superintending a work of the same kind, entitled Geographiske Chartor öfver Swerige, jämte Bifogade Ritningar, Med Hans Majt. Konung Gustaf den Fjerde Adolphs Allernädigste Tillständ, but upon a larger and more magnificent scale still, which, as

the title expresses, is meant to describe his own country (Sweden), and the whole of its dependent provinces. This, from its greater extent of scale, is even more minute than the Austrian map of Miller,—and its accuracy is unquestionable. About twelve or fourteen successive numbers only of this admirable work have hitherto made their appearance, and we have never met with more than three or four copies of it in England.—We shall have frequent opportunities of recurring to these, as well as to several other northern maps of high though not of equal merit, in the course of their completion, and we wish them all the success they deserve.

We must be allowed nevertheless to exult in the progress which general geography has made in our own country; and which, under the perseverance of an Arrowsmith, a Faden, a Cary, and several other artists of high and merited repute, can now boast of maps of an accuracy and truth that far surpass any similar works published throughout Europe: hence the deserved respect and admiration paid by foreign literati to the maps engraved in London.

In the arrangement of this new article we have encountered far more difficulties than we expected, and we have been disappointed in several interesting charts of which we hoped to have given some account. This however is but a necessary effect of a new undertaking: as we proceed our path will become clearer—our sources of information will enlarge: and we wish therefore the present number to be regarded as an introduction alone—a mere specimen of a design which will be gradually ameliorated by time and experience.

Mr. Arrowsmith's map of Asia, in four sheets, does great honour to his diligence and accuracy, and may be classed among the best productions of the kind. He who wishes at one glance to estimate the progress of geography, has only to compare this map with that of D'Anville. The ranges of mountains (that important feature of geography neglected till recent times) are laid down in a bold, clear, and accurate manner. In the outline of the sea, the islands, &c. the freshest discoveries are used. Perhaps the lakes had better have been *watered* in the usual way: and the position of Kara-koram, the old capital of the Monguls, appears to be better assigned in Forster's northern discoveries. Towards the east of the Caspian our knowledge seems still defective.

The same industrious and intelligent geographer has just published a map of Turkey in Europe, in two sheets.—New impressions of his planisphere exhibit the recent discovery of Bass's Strait, between New Holland and Van Diemen's Land, with other improvements from fresh materials.

To the neat and exact maps published by Mr. Faden must be added one of the south of France, abstracted from Cassini. The rest of that country, on the same scale, would be valuable.

Mr. Cary's General Atlas answers the public expectation, being a work of great elegance and considerable exactness.

Kaart van Batassche Republik, &c. A Chart of the Batavian Republic, divided into Departments and Districts. Compiled by Order of the Batavian Directory, by Queint Ondaahe. Hague.—The present chart does not pretend to more accuracy than those which preceded it, but we receive the Batavian republic in its new dress. It may be more fashionable, but it does not require the spirit of prophecy to foretel that it will neither be more powerful nor more respectable.

Plano della Citta de Mantova, e suoi Contorni. A Plan of the City of Mantua, and its Environs. Milan. Engraven by Caniani.—This plan, the value of which will be understood by artists only, contains all the principal works of the city and citadel of Mantua. To this are added the whole of the battlements erected by the Austrians in the attack in July 1799, with the batteries for the false attacks; from the blockade of the fortress, April 14, under the command of general Kray, to its final reduction by Foissac Latour, the 14th of July. The engraving is excellent.

Special-kerte vom Herzogotham Magdeburg, &c. A particular Chart of the Duchy of Magdeburg, of the County of Mansfeld, the Principalities of Anhalt and Blankenburg, the Abbey of Quedlimburg, and the greater part of the Old Marche, of the Principality of Halberstadt, and of the County of Wernigerode; in two Sections; approved by the Academy of Berlin, and published in 1800 by D. F. Sozman.—This very

beautiful chart is a continuation of those of Pregnitz and Ukermark; and, if the author pursue his plan, Prussia will be able to boast of an atlas equally accurate and complete. The two sheets are 2 feet $9\frac{1}{2}$ inches high, 2 feet $2\frac{3}{4}$ inches large. The scale is 18 Paris lines on 2000 Rhinland toises, or of an inch and $\frac{7}{12}$ on a German mile. The principal mountains, forests, rivers, and meadows, are distinguished very clearly; and, to add to the utility of the chart, the posts, highways, &c. are laid down according to the documents communicated by M. Mathias, secretary to the general post-office at Berlin.

Mapa Geographica, &c. A Map of South America, designed and engraven by Don Juan de la Cruz, Canon of Olmeydilla; founded on many other Charts and original Information; with Astronomical Observations for the Year 1775. Six Sheets.—This beautiful chart of South America has been long a desideratum in our own country, and it is with pleasure we can announce its re-publication by Mr. Faden. It was first published at Madrid in 1775, by order of Charles III. king of Spain, and is very complete and exact. The new edition, which we have compared with the original, deserves the same character. The rivers, districts, and nations, laid down in it, are numerous, and many of them hitherto unknown; but we must suppose them carefully placed, since they in general rest on the authority of the observers. Some few errors in the orthography of the Spanish names have been committed, but these are of little importance. This chart commences on the north and north-west, by the eastern part of the province of Veragna, at the isthmus of Panama; and the bay of Bocas del Toro and the river Martin form the most western parts of the province, included in its range. In the south it terminates with the termination of the continent, so as to comprehend the whole of South America, from the 12th degree of north to the 56th of south latitude. This chart is, therefore, by much the most complete of any that has been published of this part of the globe.

Karte von Schwben, &c. Chart of Swabia, lain down trigonometrically, and designed, by J. A. Ammann. First and Second sheets. Tubingen.—These sheets are $15\frac{1}{4}$ inches high, and $13\frac{1}{2}$ large. The whole chart will contain 45 sheets, and five will be published annually till the whole is complete;—a plan more magnificent than we have yet witnessed, in even more opulent nations, and in more favourable circumstances. These sheets are very well engraven, and resemble in size, &c. the chart of Würtemburg by Bohnenberger: they contain a part of the district of Ulm and of the county of Kirchberg. The Danube commences at Ulm, about a quarter of a league above Petersworth; the Iller at Rikleswiler, as far off as Wiblingen; the Roth at Obenhausen; the Biber at Christeshofen; the Gunz from Hattenhausen; the Kamlach from Raunan, with the lower part of the Mindel; and the Ach from its source to the Danube. The second sheet

contains the country, commencing from Neuffen, to that beyond Schorndorff, and the course of the Necker from Ofterdingen to Muhlhouse.

Carte de la Bohème d'après la Division de 16 Circles, avec la District d'Egra du Compté de Glatz, &c.; avec une Table Alphabétique des Objets contenus sur cette Carte dressée par Jean Sweb et Michel Stegmaier. Chart of Bohemia, as divided into Sixteen Circles, with the District of Egra in the Province of Glatz, &c. together with an Alphabetic Table of its Contents; by J. Sweb and M. Stegmaier: Large sheet, 22½ Inches high, 15½ wide. —Much was expected from this chart, because it was entrusted to those who were supposed to be at the head of their profession; but the whole has failed; for the country has been laid down without any projection, the orthography of the names is erroneous, and the names themselves are so crowded that it is almost impossible to decypher them. For German districts, where the Bohemian language is not spoken, its orthography is apparently preserved. Thus we were at a loss to discover Teoplitz under the appellation of Teplic, and we found Libotschau transformed to Libocany, &c. The mountain Donnerberg is placed erroneously to the south, and the situation of the Mountain of the Giants is not rectified as it ought to have been. Some places are apparently omitted, for we cannot find them in the situation they ought to occupy. Like some modern travels of this country, the alphabetical table seems not made for the chart, nor the chart calculated for the table.

Karte eines Theils von neu oder West Galizien, &c. A Chart of the new or Western Part of Galicia, containing the Principalities of Sendomir and Cracovia, with a Part of ancient Galicia. By D. J. Reyman. Twelve Sheets.—We should scarcely have noticed this chart of a country at a distance from, and uninteresting to, the English reader, were we not informed that it was an improved imitation of what has been called the Chart of the Convent, the work of a canon of Lowiz, named Czaykowski. This has been often copied, as the best map of this part of Poland. It is, however, very incorrect; and the improved copy is still erroneous, though more free from defects than the former chart. It is not divided into degrees; as unfortunately, except Lemberg and Cracovia, there are scarcely any cities in Poland whose latitude has been ascertained.

Italia, cioè tutte le grandi et piccole Sovranita e Republica d'Italia, &c. Italy, or all the Kingdoms and Republics of Italy, of larger or smaller dimensions, divided according to their Frontiers, including the great Roads, Posts, &c. agreeably to the latest Authorities. By Ignatius Heymann, Postmaster of Trieste. Vienna.—This chart is carefully engraven, and well coloured. It is equally clear, distinct, and accurate,

Kreigs Theater, &c. The Theatre of War, or the Frontiers between France and Italy, containing the Kingdom of Sardinia, Lombardy; the Republics of Genoa, Lucca, and Venice; Modena, Parma, Mantua; the Bishopric of Trent; the Tyrol; and Switzerland: on the Side of France, Provence, Dauphin, Languedoc, and Auvergne. Engraven by Muller. Manheim.—This map, 18¼ inches high, and 33 inches wide, cannot be said to be on a large scale, in comparison of the country which it includes. Many names must consequently be omitted, and the limits are those which were established before the war. We observe also many important errors. In Lombardy the Tessino and Lesia are neglected; and in Franche Comté, the Ain. The Rhône, between its source and the city of Lyons, is not laid down; and many of the great roads, as well as the mountains, have no site assigned them.

Atlas Portatif, ou Recueil de Cartes choisies, &c. Travelling Atlas, or a Collection of select Charts, extracted from the Atlas of the Abbé Grenet, and arranged with accuracy, highly useful for understanding the 'Modern and Universal Geography' of M. Lacroix. 4to.—The accuracy and elegance of Grenet's Atlas are well known. In some respects, however, this new edition, designed to illustrate Victor Comeyra's new edition of the geographical work of M. Lacroix, is inferior in beauty to its prototype, though we do not perceive any diminution of accuracy in the copy. It will be sufficient to announce the new edition alluded to in this place. It is published by Warée in two volumes 8vo. and is a geographical work in the common form, without any particular advantage, or any particularly new information.

Collection de Plans, de Ports, Bayes, Villes, &c. A Collection of Plans, of Ports, Bays, Cities, &c. engraved from the Originals in the Repository of Maps, Plans, and Marine Journals. By Order of Government.—This collection contains fourteen plans, which may be procured separately. The first is a plan of the port of the Passage; 2. The harbour and bay of Bilboa; 3. Port of Santona; 4. Port of Santander; 5. Harbour of Gijon; 6. Road of Vivaro, Ribadeo, and the port of Cedeira; 7. Road of Barqueiro, and the Stockade of Vares; 8. The port of Ferrol, with the plan of the basin; 9. The port of Carnarinas; 10. The creek and road of Carcubion; 11. The plan of the road of Pontevedra; 12. The road of Vigo; 13. A plan of the city, the port, and the arsenal of Carthagena; 14. Bay of Palma, port of Andrache, of Poller, of Petra, and Cala longa. These different plans are executed with great clearness and precision.

*** Publishers of Maps, who wish for a speedy notice, are entreated to transmit them to our Printer.

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END OF THE THIRTY-FIRST VOLUME.

ERRATA.

Page 361, line 7, for *entitles it to* read *deserves.*
366, — 13, for *empirical* read *empiric.*
371, — 29, for *allegorical* read *colloquial.*
458, — 42, for *methodical* read *methodistical.*
463, — 43, dele *to be.*
464, — 9, for *reversion* read *revision.*
467, — 20, for *levelled* read *bevelled.*

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